

THE
CHRISTIAN OBSERVER.

No. 17.]

MAY, 1803.

[No. 5. Vol. II.

RELIGIOUS COMMUNICATIONS.

LETTER OF IGNATIUS TO THE CHURCH AT TRALLES.

IGNATIUS, who is also called Theophorus, to the Church of God, which is at Tralles, chosen of God and reconciled to him by the blood and sufferings of Jesus Christ our hope, through his resurrection from the dead.

I know that ye have a blameless mind, incapable of strife and division, and that not only from exercise but from principle; as I learned of Polycarpus your bishop, who by the will of God attended upon me at Smyrna, and so cordially rejoiced with me in my bonds, that I seemed to contemplate your whole Church in him alone. Receiving, therefore, from him that benevolence which is pleasing unto God, I also rejoiced to find you imitators of him.

And since ye continue subject to your bishop as unto Jesus Christ, ye appear to walk not according to men, but after the example of Christ himself; for it is your duty, which indeed ye practice, to do nothing without your bishop: but be ye also subject to the presbytery, as unto the Apostles of Christ. It behoves also the deacons, who are ministers of the mysteries of Christ, to endeavour that they give no offence in any thing;* for they are not ministers of meats and of drinks (only,) but of the Church of God: and let all men reverence the deacons as an order of divine appointment, the bishop as a type of the Fa-

* I have rendered this passage literally, as it marks the transition in the deacons' office from their original occupation of serving tables to that of inferior ecclesiastical ministers, which they have exercised ever since. Perhaps this is the only instance in which the term "ministers of the mysteries of God" has been applied to this order.

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I have many divine truths to utter; but endeavour to measure myself lest I perish in the confidence of boasting. I have now especially reason to fear, and not to lend my mind to those who would puff me up; for they who commend, chastise me as with a scourge. I love to suffer, but know not whether I am worthy; for the zeal of martyrdom is greater in myself, as it is less understood by others. Have, therefore, the spirit of meekness by which the prince of this world is subdued.

Could I not then write to you of heavenly things? Yes; but I fear lest I should oppress the weak: pardon me, therefore, if I withhold somewhat, lest they, who cannot receive them, should be subverted; for though I am bound for the truth, yet am I not, on that account, privileged to understand the highest mysteries of

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| In the sense of Christian unity, the fruit and best evidence of charity.

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heaven, the assemblies of angels, and the constitution of their principalities and powers; rather am I yet a learner in invisible things; many things are yet wanting unto me that I may not be wanting unto God.

I beseech you, therefore, or rather not I but the love of Jesus Christ, that ye would use wholesome Christian nourishment alone, and abstain from the strange herb, which is heresy, with which those who are defiled entwine the crown of Christ with poisonous plants, and offer a deadly potion mingled with metheglin.

Of such, therefore, beware: and ye will beware, unless ye are puffed up and separate yourselves from the godhead of Jesus Christ, from your bishop, and from the precepts of the Apostles; for he that is within the pale of the altar is clean, he that is without is unclean; that is, whosoever doeth any thing without the bishop, the presbytery, and the deacons, is defiled in his conscience.

Not that I know of any such defilement among you, but that I labour to fortify you as my beloved children, foreseeing the snares of the devil. Ye, therefore, in the spirit of meekness refresh yourselves with faith, which is the flesh of Christ, and with charity, which is his blood.

Let no one have a quarrel against his neighbour, that ye give not an handle to the Gentiles to blaspheme.

And let your ears be stopped when any one speaketh without Christ, who was of the seed of David, of the substance of Mary, who was really born, eat and drank, really suffered under Pilate, was really crucified, and died in the sight of men, of angels, and of infernal beings, who also truly rose from the dead by the power of the Father, after the resemblance of that resurrection by which the Father shall also raise us in the same Jesus Christ, without whom we have no life.

But if, as some atheists, or infidels, affirm, he suffered in appearance only, then they themselves exist only in appearance: And why then am I bound? Why do I wish to be exposed to wild beasts, when my dying would

be in vain? But I am not of the number of those who fabricate lies concerning the Lord.

Flee, therefore, from those bastard slips which bring forth bitter fruit, of which whosoever tasteth shall die. These have not been planted by the Father; if they were they would shew themselves to be branches of the cross, and their fruit would be incorruptible.

I salute you from Smyrna, with the Churches of God which are with me, and refresh me at once in body and spirit. My bonds, which I bear in the cause of Christ, plead with you, that ye would continue in harmony and mutual prayer; for it behoves every one of you, and especially the presbyters, to support and strengthen your bishop. I entreat you to hear me in the spirit of charity, lest in having written this I should one day be called to bear my testimony against you. Pray too for me, who want all your charitable intercessions, that I may not finally be cast away, but may be found worthy of the lot to which I am destined.

The love of the Churches of Smyrna and Ephesus saluteth you. Remember in your prayers the Church which is in Syria, of which I am the least and most unworthy member. Love one another with undivided hearts. May my spirit be your expiation,* not only now but when I attain to God; for I am yet in the midst of dangers, but God is faithful in Christ to fulfil your petitions and mine, in whom I finally pray that we may be found without spot.

Account of Eminent Persons Executed in the Civil Wars.

(Continued from p. 252.)

DEATH OF THE DUKE OF HAMILTON.

UPON Friday, March 9, 1649, being the day appointed for the execution of the sentence of death upon Duke Hamilton, the Earl of Holland, and the Lord

* I am far from approving the reading in which Coteler and Vossius, both of whom were Protestants, concur; but if this be false, the common reading is nonsense, perhaps the better of the two.

Capel, about ten o'clock that morning, Lieutenant-colonel Beecher came with his order to the several prisoners at St. James's, requiring them to come away. According to which order, they were carried in sedans, with a guard, to Sir Thomas Cotton's house at Westminster, where they continued about the space of two hours, passing most of that time in religious and seasonable conferences with the ministers there present with them; after which, being called away to the scaffold, it was desired, that before they went they might have the opportunity of commending their souls to God by prayer, which being readily granted, and the room voided, Mr. Bolton was desired by the Earl of Holland to take that pains with them; which was accordingly done, with great appearance of solemn affections among them. Prayer being concluded, and hearty thanks returned by them to the ministers who performed, as also the rest who were their assistants in this sad time of trouble, the Duke of Hamilton prepared first to go towards the place of execution; and after mutual embraces, and some short ejaculatory expressions to and for his fellow-sufferers, he took his leave of them all, and went along with the officers, attended by Dr. Sibbald, whom he had chosen for his comforter in this his sad condition.

The scaffold being erected in the new Palace-yard at Westminster, over the great Hall-gate, in the sight of the place where the high court of justice formerly sat (the hall doors being open,) there was his Excellency's regiment of horse, commanded by Captain Disher, and several companies of Colonel Hewson's and Colonel Pride's regiments of foot, drawn up in the place. When the Duke came from Westminster-Hall near the scaffold, he was met by the under sheriff of Middlesex, and a guard of his men, who took the charge of him from Lieutenant-colonel Beecher, and the partizans that were his guards; the Sheriff of London being also, according to command from the high court of justice, present to see the execution performed.

Duke Hamilton being come upon the scaffold, and two of his servants

waiting upon him, he spake first to the Doctor, as followeth:

Duke. Whether shall I pray first?

Dr. Sibbald. As your Lordship pleases.

Duke. I know not the fashion: I may ask you, Sir. Do these gentlemen expect I should say any thing to them or no? They cannot hear.

Dr. Sibbald. There will be a greater silence by-and-by. My Lord, you should do well to bestow your time now in meditating upon, and imploring of, the free mercy of God in Christ for your eternal salvation, and look upon that ever-streaming fountain of his precious blood, that purgeth us from all our sins, even the sins of the deepest dye. That is now, my Lord, the rock upon which you must chiefly rest, and labour to fix yourself in the free mercy of God through Christ Jesus, whose mercies are from everlasting to everlasting, unto all such as with the eye of faith behold him.

Soon after, the Duke turning to the front of the scaffold, before which (as in all the rest of the place,) there was a great concourse of people, he thus delivered himself:—

“I think it is not very necessary for me to speak much: there are many gentlemen and soldiers there that see me; but my voice is so weak, that they cannot hear me; neither was I ever at any time so much in love with speaking, or with any thing I had to express, that I took delight in it; yet this being the last time I am to do so, by a divine providence of Almighty God, who hath brought me to this end justly for my sins, I shall, to you Sir, Mr. Sheriff, declare thus much as to the matter that I am now to suffer for; which is, as being a traitor to the kingdom of England. Truly, Sir, it was a country that I equally loved with my own; I made no difference; I never intended its prejudice, or that of any particular man in it: what I did was by the command of the parliament of the country where I was born, whose commands I could not disobey, without running into the same hazard there of that condition that I am now in: the ends, Sir, of that engagement are public; they are in print, and so I shall not need to specify them.”

Dr. Sibbald. The sun, perhaps, will be too much in your Lordship's face as you speak.

Duke. No, Sir, it will not burn it: I hope, I shall see a brighter sun than this, Sir, very speedily.

Dr. Sibbald. The sun of righteousness, my Lord.

Duke. "(But to that which I was saying, Sir.) It pleased God so to dispose that army under my command, as it was ruined; and I, as their General, clothed with a commission, stand here now ready to die: I shall not trouble you with repeating of my plea, what I said in my own defence at the court of justice, myself being satisfied with the commands that were laid upon me, and they satisfied with the justness of their procedure, according to the laws of this land. God is just, and therefore I shall not say any thing as to the matter of the sentence, but that I do willingly submit to this divine providence; and I acknowledge, that very many ways I deserve even a worldly punishment as well as hereafter; for we are all sinners, Sir, and I a great one; yet, for my comfort, I know there is a God in heaven that is exceeding merciful: I know that my Redeemer sits at his right hand, and am confident, (*clapping his hands to his breast,*) is mediating for me at this instant: I am hopeful, through his free grace and all-sufficient merits, to be pardoned of my sins, and to be received into his mercy; upon that I rely, trusting to nothing but the free grace of God through Jesus Christ. I have not been tainted with my religion, (I thank God for it;) since my infancy it has been such as hath been professed in the land and established; and now it is not this religion or that religion, or this or that fancy of men, that is to be built upon; it is but one that is right, one that's sure, and that comes from God, Sir, and in the free grace of our Saviour. Truly, Sir, my religion was the established religion, and that which I have practised in my own kingdom where I was born and bred. The Lord forgive me my sins, and I forgive freely all those, that even I might (as a worldly man) have the greatest animosity against. We are bidden to forgive, Sir; it is a command laid upon us—

"Forgive us our trespasses, as we forgive them that trespass against us."

Sir, it is high time for me to make an end of this; and truly I remember no more that I have to say, but to pray to God Almighty in a few words, and then I have done."

Then kneeling down with Dr. Sibbald, he prayed thus:

"Most blessed Lord, I thy poor and most unworthy servant, come unto thee, presuming in thy infinite mercy, and the merits of Jesus Christ, who sits upon the throne; I come flying from that of justice to that of mercy and tenderness, for his sake which shed his blood for sinners, that he would look upon me as one who now calls and hopes to be saved by his all-sufficient merits. For his sake, glorious God, have compassion upon me in the freeness of thy infinite mercy, that when this sinful soul of mine shall depart out of this frail carcase of clay, I may be carried into thy everlasting glory. O Lord, by thy free grace, and out of thy infinite mercy, hear me; and look down, and have compassion upon me: and thou, Lord Jesus, thou my Lord, and thou my God, and thou my Redeemer, hear me, and take pity upon me; take pity upon me, gracious God, and so deal with my soul, that by thy precious merits I may attain to thy joy and bliss. O Lord, remember me, so miserable and sinful a creature! thou, O Lord, that diedst for me, receive me into thy own bound of mercy: O Lord, I trust in thee, suffer me not to be confounded. Satan has had too long possession of this soul, O let him not now prevail against it; but let me, O Lord, from henceforth dwell with thee for evermore.

"Now, Lord, it is thy time to hear me; hear me, gracious Jesus, even for thy own goodness and mercy, and truth. O glorious God! O blessed Father! O holy Redeemer! O gracious comforter! O holy and blessed Trinity; I do render up my soul into thy hands, and commit it with the mediation of my Redeemer, praising thee for all thy dispensations that it hath pleased thee to confer upon me; and even for this, praise, and honour, and thanks, from this time forth for evermore."

Then the Duke, turning to the executioner, said, Which way is it that you would have me lie, Sir? The executioner pointing to the front of the scaffold, the Duke replied, What my head this way? Then the under sheriff's son said, My Lord, the order is that you should lay your head towards the high court of justice.

The Duke, after a little discourse in private with some of his servants, kneeled down on the side of the scaffold and prayed awhile to himself; when he had finished his prayer, Dr. Sibbald spake to him thus:

"My Lord, I humbly beseech God, that you may now, with a holy and Christian courage, give up your soul to the hand of your faithful Creator and gracious Redeemer, and not be dismayed with any sad apprehension of this death, and consider what a blessed and glorious exchange you shall make within a very few minutes."

Then with a cheerful and smiling countenance, the Duke, embracing the Doctor in his arms, said, "Truly Sir, I do take you in my arms; and truly, I bless God for it, I do not fear. I have an assurance that is grounded here (laying his hand upon his heart) now that gives me more true joy than ever I had. I pass out of a miserable world to go into an eternal and glorious kingdom; and, Sir, though I have been a most sinful creature, yet God's mercy, I know, is infinite, and I bless my God for it; I go with so clear a conscience, that I know not the man that I have personally injured."

Dr. Sibbald. "My Lord, it is a marvellous great satisfaction, that, at this hour, you can say so. I beseech the Lord for his eternal mercy strengthen your faith, that, in the very moment of your dissolution, you may see the arms of the Lord Jesus stretched out to receive your soul."

Then the Duke embracing those his servants that were present, said to each of them, "You have been very faithful to me, and the Lord bless you." Then turning to the executioner, said, "I shall say a very short prayer to my God, while I lie down there; and when I stretch out my hand

(my right hand) then, Sir, do your duty, and I freely forgive you, and so I do all the world."

And so having lain a short space devoutly praying to himself, he stretched out his right hand, whereupon the executioner, at one blow, severed his head from his body; which was received by two of his servants, then kneeling by him, into a crimson taffety scarf, and with the body immediately put into the coffin, brought up on the scaffold for that purpose, and from thence conveyed to the house that was Sir John Hamilton's, at the Mews.

To the Editor of the Christian Observer.

I was a little disappointed in finding the difficulty, which you state (page 96) to occur in the interpretation of Rom. vii. 14, to the end, not accounted for by you. The passage is, undoubtedly, involved in much obscurity, and cannot be elucidated within narrow limits. Having, however, paid some attention to the subject, I send you a few remarks for insertion, should they be thought calculated to throw any light upon it.

My opinion is that, in the passage alluded to, the Apostle does not describe his own experience as a Christian at the time he wrote; and this opinion I have been led to adopt by the following considerations:—1. The character there described is condemned by the whole Word of God, by all the Epistles of St. Paul in general, and by that to the Romans in particular. The Gospel salvation uniformly requires conviction to be followed by conversion; but this experience bears no resemblance to that of a real convert to Christ.

2d. To have introduced himself under such a character to the Romans would have been an impeachment of the Apostle's judgment, being wholly inconsistent with the chief design and scope of his Epistle; which was written with an intent not only to prove that we are justified by faith alone without the works of the law, either moral or ceremonial; but also to vindicate this position from the cavils of

unbelievers respecting its licentious tendency. By declaring himself "carnal sold under sin," &c. he would have given just grounds of increased suspicion, prejudice, and accusation to unbelievers: to the Roman converts he would have manifested an unaccountable inconsistency, by giving such marks of his own state, when, in the very next chapter, he assures them in the most positive terms—"If ye live after the flesh, ye shall die." In this view of the subject, St. Chrysostom indulges a little apostrophic irony.

—Συ, Παυλε, σαρκικος, ὁ ὑπο τοῦ ἁγίου πνεύματος κυβερνώμενος, ὁ λαλουντα ἔχων ἐν ἑαυτῷ τὸν Χριστόν; εἰ συ σαρκικος, δια τῶν μαθητῶν τοὺς σοὺς ἠπαίησας, λεγών. Ὑμεῖς οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι; οἱ μαθηταὶ σὺ οὐκ εἶσιν ἐν σαρκί, καὶ συ σαρκικος εἶ; ἔγω καὶ σαρκικος εἰμι. Ἐγώ. Τίς; ὁ πρὸ τοῦ νόμου καὶ ἐν τῷ νόμῳ πολιτευόμενος, πεπράμενος ὑπὸ τὴν ἁμαρτίαν." Vol. VII. Orat. 121.

3rd. We cannot suppose that Saul the Jew was a better man than Paul the Christian; but this must have been the case, if we apply to him the carnality he speaks of. For though before his conversion he was "a blasphemer, and a persecutor, and injurious," yet, in another sense, he was what the world calls a very moral, as well as a very godly man, and as he himself then thought "touching the law blameless." But the man he here describes is one who is a slave to his passions, one who sins against light and conviction; and though, in one sense, such a man is nearer to mercy, if he lay hold on it, because he feels his guilt; yet, in another sense, he is a worse man, and will be more severely punished if he does not.

4th. From a consideration of the context it appears, that a man, before he becomes a genuine Christian, sustains two previous characters. First, he is a sinner, without any sense of his guilt; secondly, he has a sense of his guilt for which he can make no atonement, accompanied by a propensity to certain sins which he would but cannot resist; then thirdly, he views the all-sufficiency of the Saviour, by faith he apprehends the righteousness of Christ, and through the powerful

influence of the Holy Spirit he experiences the truth of that comfortable promise—"If the Son shall make you free ye shall be free indeed." The outline thus given forms the substance of this and the following chapter; and it accords with the experience of every real convert. Having brought his subject to a point, at the close of the fourth verse of the seventh chapter, he describes the state of the Jews in the fifth, and in the sixth that of Christians. From the former of these descriptions he reasons as a Jew till the end of the twenty-fourth verse, and then follows the character of a Christian, deduced from his position in the sixth. The experience of the Jew is divided into two parts; first, what he was; secondly, what he is. In describing his former state, he shews how he felt a total insensibility respecting his sins, till a knowledge of the requirements of God's Holy law wrought within him a conviction of his guilt and condemnation. He views it not as the cause of his sinning, but as a faithful mirror reflecting his depravity upon his conscience. He then obviates its apparent severity, by acknowledging that his condemnation did not proceed from this good law as its cause, but was the effect of his own evil propensities and actions. So far there is no controversy. In the beginning of the fourteenth verse, there is a change of the past time to the present; and this is supposed to be a proof, that what the Apostle says, to the end of the chapter, is an account of his present experience at the time he wrote. But I cannot perceive the force of this argument; since St. Paul's mode of treating the subject does of itself authorize such a change. For when the man, whom he personates, has been made to describe his past experience, he very properly is made to speak in the present tense, and to declare what he then thought of himself when weighed in the balance of the divine law. "I am carnal, sold under sin, &c." Now this experience exactly agrees with the Apostle's position respecting the Jews in verse fifth; and in the whole of this passage, there is manifested an entire op-

position between the inward and outward man; the appetites of the body, however, still prevailing over the convictions of the mind, and leading him away a captive to the law of sin. At length from a sense of this miserable bondage, he cries out, in the language of complaint and despair, "O wretched man that I am, who shall deliver me!"

Now where the Jew stops the Christian begins; and therefore St. Paul adds in his own name, or in the name of any Christian, "I thank God through Jesus Christ. So then do I myself (I Paul, or I the Christian) with the mind serve the law of God; but with my flesh the law of sin?" There is (*αγα*) verily now no condemnation to them, which are in Christ Jesus (but they who are in Christ are those), who walk not after the flesh but after the spirit." And you may rest assured of the truth of this, it being my own experience—"For the law of the spirit of life in Christ Jesus has made me free from the law of sin and of death." What a contrast is here between this experience of the Christian, made free from the law of sin and death, and serving God in newness of spirit; and that of the Jew convinced indeed of his duty, but still continuing a slave to his passions, and "bringing forth fruit unto death?"

Lastly. When a subject is doubtful, it is most prudent to embrace that side of the question least liable to abuse. Though man, when viewed in himself, is a very depraved creature, and language expressive of his unworthiness can hardly be too strong; yet Christianity, undoubtedly, affords means to meliorate his condition; but we cannot interpret the passage under consideration, as giving an account of the Apostle's experience, without denying or limiting the purifying efficacy of the Holy Spirit upon the heart, affections and conduct; through which St. Paul tells us in another place "he was enabled to do all things." To come, therefore, to the point, the interpretation, I have here combated, is

* I understand the latter part of the twenty-fifth verse interrogatively: it seems a very plausible reading, and is so rendered by Macknight.

a dangerous one, for two reasons; it may afford a false peace to the bad, and it may retard the progress of the good. The grace of God is, indeed, boundless. The Redeemer has made a sufficient atonement for the sins of the whole world; and we should be closing up the only gate to heaven, were we to represent the case of any man as desperate who, whatever his past conduct may have been, heartily repents of the past, and applies to God for mercy. In this sense, whosoever will let him come and take of the water of life freely; for the Redeemer is able and willing to save all such to the uttermost. But it is also true, that whom Christ "justifies, them he also sanctifies." If, however, we admit the Apostle's experience at the time he wrote to be here described, may we not, by such an interpretation, give the wilful and habitual sinner a hope of being saved, though his religion consist only of good wishes and desires; and may not the very conviction, that his conscience and practice are at variance, be considered by him as a mark, that his sins are of an unavoidable nature, and consequently venial infirmities?

This interpretation may retard the progress of the good. It is, undoubtedly, a particular part of the ministerial office, "to bind up the broken hearted," and "to know how to speak a word in season to him that is weary." Sin is the heaviest burden of all when truly felt; and very pious persons are sometimes tempted to content themselves with very feeble supports. If, therefore, instead of leading the godly depressed with a sense of their guilt, to the fountain of all grace and goodness for strength to oppose and overcome their corruptions, we should quote the above as the Apostle's experience, it would seem as if we wished them to be satisfied with their condition, and many, no doubt, would act accordingly. Should we ever administer a cordial to comfort, which is not also calculated to strengthen? The subject in question might do the former, but cannot do the latter; therefore it might do irretrievable harm without a possibility of giving any more than a momentary peace.

These are some of the reasons which led me to dissent, in this particular position, from Mr. Simeon, a man not less known in the Christian world for the piety and usefulness of his life, than for his excellent and praise-worthy writings.

CLERICUS JUVENIS.

To the Editor of the Christian Observer.

In the Acts of the Apostles three distinct accounts are given of the conversion of St. Paul:—the first, that of the historian, chap. ix. 1—22; the second, in a speech of the Apostle himself, delivered to the people on the stairs of the castle Antonia, xxii. 1—22; the third, in another speech of the same Apostle before king Agrippa, xxvi. 9—20. St Paul in his Epistles has made some general allusions to this event: it will be sufficient, in the present instance, to refer to the fullest, Gal. i. 13—17. St. Luke, the author of the Acts of the Apostles, was a companion of St. Paul, during a considerable part of his travels and ministerial labours; nor is it without the highest probability, that he is believed to have compiled his apostolic history from the information, and at the instance, of the Apostle of the Gentiles.

We have then FOUR DIFFERENT ACCOUNTS of the conversion of St. Paul, which we may fairly ascribe to the same author, and that author the very subject of the relation.

This fact or phenomenon, in which a perfect agreement will hardly be deemed a gratuitous or unreasonable assumption, will determine this important biblical question—*What degree of difference, or apparent discordance, is consistent with real and indubitable harmony, in the writers, or historians of the New Testament*; and will supply a PRINCIPLE, or canon of historical criticism, which may be applied, with great advantage, either to the construction of a general harmony of the four evangelists, or to the reconciliation of any particular portion of their history?

S. B.

To the Editor of the Christian Observer.

EXTRACTS FROM DR. NOWELL'S CATECHISM.

(Continued from p. 141.)

Jesus Christ has expressed the whole

force and nature of the law, in a very short compendium—"Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thou shalt love thy neighbour as thyself." To these two commandments, the whole law and the prophets may be referred. Such a love is here required as is becoming God; which acknowledges him, as the most powerful Lord, the kindest of fathers, and the most gracious protector. To this love we must join a reverence for his majesty, an obedience to his will, and an assiance in his goodness; and the sincerity and ardour of love, must give place to no thoughts, no desires, no intentions, nor actions, that oppose this love of God.

With respect to brotherly love, Christ designed that his followers should be united with the strictest band of love. Since by nature we are too prone to love ourselves, there could not be a more equitable, plain, short, and efficacious rule of brotherly love conceived, than that which our Lord has set before us, viz. that each man should love his neighbour as himself. Whence it is evident, that we should do nothing to our neighbour, nor say, nor think, what we would not wish others to do to us, nor think, nor speak concerning us. Did this law operate upon us with all its force, which is, as it were, the life of all others, we should have no need of so many laws, which men daily invent, to restrain mutual injuries, and defend civil society; which are of very little importance, if this law lose its influence among mankind.

The word "neighbour," it is to be observed, extends to relations and friends, to strangers and even to enemies; for though another should hate us, we must, nevertheless, consider him as our neighbour, and treat him kindly; because that order must suffer no infraction, which is the principal support of concord and mutual intercourse amongst men. All that is contained in the law and the prophets may be summed up under these two heads; for the admonitions, and precepts, and exhortations, and promises, and threatenings, which abound in the law, and the prophets, and the writings of the

Apostles, centre in this law of love as their proper end.

God wishing to renew his image in us, set forth a perfect rule of justice, by the law inscribed on two tables; and this in a manner so express, that God requires nothing more of us than a simple compliance with it. For God accounts no sacrifice acceptable, so much as obedience; for he proposes life to those who live agreeably to his law, but denounces death upon those who violate it. And without doubt, those persons who can fulfil it will be considered as just according to the law; but we all labour under that infirmity, which prevents any man from answering, in all respects, its righteous demands. For should we grant that a man may be found, whose life has, *in some measure*, corresponded with this pattern; yet such a one will not be esteemed just before God, who pronounces a curse upon all who have not *entirely* performed whatever is contained in the law. No man, therefore, is justified by the law in the sight of God.

If it be asked, to what purpose did God lay down a law which exacts a degree of perfection above our powers? it may be answered, that in setting forth the law, God did not so much respect what we may be able to do who have rendered ourselves weak by our own folly, as what would be suitable to his own justice. But since nothing but the most complete righteousness can be acceptable to God; it was highly proper, that the rule of life, which he himself prescribed, should be altogether perfect. Consequently the law requires nothing, but what we are obliged to observe. Seeing, however, we fall far short of a rightful subjection to the law, we cannot defend ourselves in any just and plausible manner before God; therefore the law brings all men as guilty criminals to the tribunal of heaven, and accuses and condemns them. In this state the law both places and leaves the unbelieving and wicked; who as they are unable to fulfil one tittle of the law, so they cannot have any well-founded hope in God through Christ. However, there are other uses to which the law serves with respect to the pious.

In the first place, the law exacting so great a degree of perfection in life, holds out to the pious a certain mark and scope to which they may direct all their endeavours, and by assiduity and perseverance daily make some advance towards complete holiness; for the righteous, under the guidance of their divine instructor, have their attention fixed on this object, of course they become watchful and cautious not to bring a reproach on their profession, by any scandalous behaviour. In the next place, finding the law more strict than the weakness of human nature should seem to require, and themselves incapable of bearing so heavy a burden, they are hence excited to seek assistance from the Lord. Besides, the law constantly treating them as guilty, affects their minds with a salutary contrition and godly sorrow; and leads them to repentance, and impels them to seek and implore pardon of God through Christ; at the same time it prevents their trusting to their own innocence, and boasting in the sight of God; and acts upon them like a bridle, keeping them in the fear of God. Lastly, whilst they discover the impossibility of answering fully all the righteous demands of the law, beholding by it, as in a glass, the spots and defilements of their souls, they are deeply humbled by this means; and are prepared and disposed to seek righteousness in Christ. In short, the law of God is, as it were, a schoolmaster to bring us to Christ, which leads us directly to him, by the knowledge of ourselves, by repentance, and by faith.

(To be continued.)

To the Editor of the Christian Observer.

THE quotations of your correspondent, (No. 15, page 136,) have, I think, correctly represented the opinion of Calvin on the subject of Justification. The following passages, however, which confirm that representation, appear to be more explicit and decisive. The reformer gives this formal definition of the term in question:—*Ita nos Justificationem simpliciter interpretamur acceptionem, qua nos Deus in gratiam receptos, pro justis habet. Eamque*

in peccatorum remissione ac justitiæ Christi imputatione positam esse dicimus. Inst. liii. c. xi. §2. In what sense this definition is to be taken is further explained by the following passages:—Justificare ergo *nihil aliud est, quam* eum qui reus agebatur, tanquam approbata innocentia à reatu absolvere. Quum itaque nos Christi intercessione justificet, Deus, non propriæ innocentie approbatione, sed justitiæ imputatione nos absolvit: ut pro justis in Christo censeamur, qui in nobis non sumus. Ib. §3. Again:—Nunc illud quam verum sit excutiamus, quod in *definitione* dictum est, justitiam fidei esse reconciliationem cum Deo, quæ *sola* peccatorum remissione constet. Ib. §21.

It may be, not only a matter of curiosity, but productive of some use, to state the sentiments of Arminius upon this important doctrine. He professes, in terms sufficiently strong and intelligible, although by some means faulty in the grammatical construction, that he is ready to subscribe to all that Calvin has written on the subject of Justification, in the third book of his Institutes. Opp. p. 102. col. 2.* And with so much justice might he make this profession, that in point of orthodoxy he will be supposed, by many, to have the advantage of the reformer of Geneva. In the professed declaration of his religious opinions, which has just been referred to, he writes—In præsentiarum vero breviter dico, credere me peccatores sola Christi obedientia justos constitui: et quod justitia Christi, sola meritoria causa sit, propter quam Deus credentibus peccatum condonet eosque pro justis reputat, *non aliter atque si legem perfecte implevissent*. Ib. To the same purpose in his Disputationes Privatae, Thesis xlviii. de Justificatione. Justificatio est actio Dei Judicis justa et gratiosa, qua de throno gratiæ et misericordiæ hominem pec-

catores sed fidelem, propter Christum Christique obedientiam, et justitiam à peccatis absolvit, et justum censet, ad justificati salutem, et justitiæ gratiæque divinæ gloriam. Again he says of Justification—Junctam habet adoptionem in filios, collationem juris in hereditatem vitæ eternæ. Opp. p. 316.

Agreeably to this extended view of the doctrine of Justification, Witsius, in his elaborate and valuable treatise upon the subject, defines Justification to be, not only an absolution from guilt, but a title to eternal life. See Misc. Sac.†

The wisest method in the discussion of this doctrine seems to be, first of all, to establish the general doctrine, that our entire acceptance in the sight of God, and the utmost felicity which we shall attain in the world to come, is to be ascribed to Christ *alone*. Eternal life, which comprises the whole blessing, is expressly and repeatedly represented in Scripture as having him for its author. In what manner the constituent and subordinate parts of this whole are referable to the particular actions of our blessed Saviour in his mediatorial character, how far they extend, and in what they consist, are inquiries, which, if conducted with a proper spirit and with judgment, are laudable, and can hardly fail to be useful; but in the result of which our faith can never be so far implicated, as to oblige us to surrender the great fundamental doctrine of our entire dependence upon Christ for all the happiness which, as believers, we shall enjoy in the future world. The fate of this question is no ways affected by our determi-

† In the Epistle to the Romans, where this subject is treated professedly, and at large, peace, (ch. v. 1,) the hope of the divine glory (2,) and salvation (9, 10) seem to be represented as *necessarily consequent upon Justification*. So it is said soon after, those who are justified “shall reign in life” (17); the righteousness of Christ operates “unto justification of life” (13); and grace reigns “through righteousness” (or justification) “unto eternal life” (21.) And does not the very thesis, the proposition of the subject to be discussed in this Epistle (ch. i. 16, 17,) prove that salvation, or the entire blessing revealed in the Gospel, is included in Justification?

* The edition here quoted is that of Frankfurt, 1631. The author of the Bibliographical Dictionary must, therefore, be mistaken in representing the edition of 1635 as the only one, unless, as seems to be the case, the error is in the date. The writer has found leisure, even in a work purely critical, to vent his prejudices against the Antiremonstrants, or the Gomaristic party.

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nation, concerning the inferior questions comprehended under it. So that, although justification should be proved to be synonymous with absolution from past guilt, the acquisition of a title to everlasting life would not be thrown into the province of human merit, but must still, with the former blessing, be ascribed to our Redeemer, as the alone author of salvation and everlasting life to all them that believe.

If I may be indulged another observation upon this subject, considerable confusion appears to have been produced with respect to the doctrine of justification, by considering it merely as an *act* and not as a *state*. Whereas the blessing seems to be, not of a transient, but of a permanent, nature; and as introducing penitent believers into a state, in which, if they relapse not into sin, and walk not after the flesh, but after the spirit then vouchsafed to them, they are the perpetual objects of the divine favour. This view of the doctrine places an effectual bar against the intrusion of human merit, and obviates the necessity of introducing the technical distinction of a first and a second justification.*

L. J. P.

To the Editor of the Christian Observer.

Your judicious correspondent Viator, in the Christian Observer for August 1802, page 499, stimulates your readers to the performance of the important duty of friendly admonition. Perhaps this duty would be more practised if it were not frequently so ill performed, as to produce few, if any, beneficial effects. Allow me then to endeavour to point out some of the most prevailing faults in executing this duty.

1. Many are forward in giving advice to others, who appear very little aware, that they stand in need of advice themselves, and very little disposed to receive it. Such persons ought not to hope that their admonitions will be well received. Indeed they can seldom un-

* Whithby, who understands Justification as a transient act, provides for the future and permanent obedience of believers by the gift of the Holy Spirit; which being given in consequence of the merits of Christ, becomes referable to him, and being an extrinsic cause of holiness, excludes all merit from men.

derstand the real nature of the maladies they would cure, or discover the proper remedies.

2. Others perform this duty only by fits and starts, under the guidance of feeling or caprice; or they select those faults for censure, from which they are, in their own opinion, remarkably free, while they obviously pass by others, perhaps more deserving of notice, to which they themselves give way. Let not such advisers complain, if their reproofs are slighted.

3. Not a few, while their professed object is the correction of faults in others, are in reality indulging faults in themselves. We often see an assumption of superiority; a display of sagacity, or of powers of discrimination; the gratification of ill-humour, or the irritability of wounded self-interest, furnish a reprover with stronger motives for undertaking his task, than the love of God or man! He can know little of mankind, or of his Bible, who expects reproof to be ever free from a mixture of human frailty and corruption. But where bad motives evidently *predominate* in the individual who lifts the rod, we must not wonder if a stubborn shield should be opposed to the stroke, however well it may be deserved; instead of the back being turned in Christian humility to the smiter. How can religious sentiments, from such an adviser, appear amiable? However just they may be, however well selected and well expressed, they will seldom or never make their way to the heart, and produce their proper effect. On the contrary, there is great danger lest such reproof should leave the party on whom it falls, not only unamended, but less corrigible than before. It is well if he does not contract a prejudice against religion, and against all who use its language.

If this is likely to be the case, when the leading motives of a reprover are bad, is there not much cause to fear, that little good will follow, when such motives are very apparent though not predominant? Self-love, which makes us unwilling to hear of our faults, and very ready to find excuses for not bringing them to judgment, will make us quick sighted in marking, and, per-

haps, ingenious in magnifying, the bad dispositions of our adviser : and instead of listening candidly to his accusation, we shall probably become in our own thoughts, if not openly in words, his accusers. Let those then who purpose to become reprovers, watch the workings of their minds with much care and jealousy, and not assume the office until satisfied that they are really actuated by love to God and man, and that the purity of their love is not defiled by any great, or very apparent, mixture of base alloy ; always remembering that this holy disposition, to be genuine, must be accompanied by a deep sense of their own weakness and sinfulness.

4. But where the motive of the reprover is right, he often fails of doing good, by a want of judgment or prudence in his proceedings.

If of a kind and pliable temper, he will be in danger of going too far in accommodation to the opinions or humours of his friend, and will, probably, be led to dissemble some of his own sentiments respecting him, or to give up somewhat in principle. In either case he betrays the cause of truth, will act without energy, and will fall into some inconsistency.

Perhaps, however, his natural temper, or his sense of duty, may give a tone of *undue severity* to his rebukes. He may call this plain dealing and faithfulness ; but unless the meekness and gentleness of Christ are apparent in his conduct, let him not flatter himself, that it is truly Christian. It will be likely to appear to him who is reproved farther removed from the Christian spirit than it really is ; and his mind will dwell on its unkindness to himself.

Suppose the mode of reproof should be neither harsh nor too accommodating, still it may be *indelicate*, and therefore offensive. Almost all are more disgusted by indelicacy of conduct than they ought to be, and in many the disgust exceeds, beyond all measure, the bounds of reason. Religious persons, however, are very generally far less attentive to delicacy of proceeding than becomes them ; but in no part of their conduct ought it to be

more studied than in admonishing friends of their faults.

Sometimes indelicacy shews itself in the ill-selection of *times* and *occasions* for reproof. If heathens studied the *mollia tempora fandi*, let not Christians, who should know human nature so much better, and be so much more under the influence of the law of love, suppose that advice may be obtruded on a friend under any circumstances whatever ; and that, because it is a good thing in itself, it can never be unseasonable. "Be instant in season, and out of season," is an injunction which they pervert to the violation of the spirit of the Gospel, and in contradiction to the example of Christ. We do not afford our admonition a fair chance of being useful, if we give it, when the mind of our friend is particularly under the influence of passion or prejudice ; or when others must witness the scene, and he would think himself disgraced, if not purposely held up to disgrace.

But though the time may be well chosen, the subject of our reproof, or the arguments we use, may be ill chosen. The mind is often accessible to one truth, when not to another ; or to part of a truth, when not to the whole. It will also often yield to the force of one line of argument, when it is steeled against another, which is in itself equally forcible and apposite. The discourses of St. Paul, recorded in the Acts of the Apostles, and so admirably adapted to the occasions on which they were delivered, and to the parties whom he addressed, afford us an excellent lesson on this subject. But our best instruction will be derived from the example of our blessed Saviour. How divinely wise was his conduct in this respect towards all, but particularly towards his disciples ! We find him leading his followers on step by step to the knowledge of the truth ; adopting the modes of instruction which were best suited to their abilities, and their preconceived opinions ; and selecting occasions for infusing his doctrines when outward circumstances best favoured their reception. Had he proceeded otherwise, would he (humanly speaking) have had any success in con-

quering their prejudices, and enlightening their ignorance, when we find how slow of heart the Apostles themselves, notwithstanding all his care and wisdom, were to believe what he said to them, especially on the subject of his own death and sufferings? Nay, we have it on his own authority, that even in the third year of his ministry he had omitted to open to them many truths, because their minds were not in a fit state to receive them; and it is strongly intimated, that those truths would not be revealed to them until after the descent of the Holy Ghost on the day of Pentecost. John ch. xvi. 12, 13. So wonderfully does the grace of God, in enlightening the understanding and sanctifying the heart, employ human means and human prudence as its instruments! Instead, therefore, of acting on any *à priori* reasonings of our own, respecting the sovereignty of that grace, and the modes of its operation, it will become us to tread in the steps of our Saviour: like him to be always at work to do good in the world, and yet, like him, not to attempt to do every thing at once, or to suppose, that a very diligent selection of the best modes of proceeding, and of the best seasons and occasions for acting, in every case which may arise, is not of the highest importance. Rashness and want of prudence in our endeavours to promote God's glory, will produce many of the bad effects of unsanctified dispositions and bad motives.

5. But our endeavours to improve others in the way of reproof will generally produce little or no fruit, if we do not preach to them by our lives, as well as in words; and if we do not earnestly pray for God's blessing on them, and on ourselves as their instructors. If the life of the teacher does not adorn his doctrine, and, by conciliating respect and affection, tend to soften prejudice, little good can be hoped for. As little can it be hoped, that the life of a teacher will adorn his profession, and be amiable and estimable in the eyes of others, if he does not feel his own weakness, and seek help from on high; and if he does not in true Christian love, and with a deep sense that every good and perfect gift descends from

above, intercede earnestly in favour of the objects of his reproof and instruction, for those blessings of which he wishes them to partake.

B. T.

Nov. 5th, 1802.

To the Editor of the Christian Observer:

I BEG leave to offer you some remarks on a letter signed James, in your twelfth number, page 767.

But before I enter on my intended discussion, I wish to acknowledge, that, though originally much prepossessed against your work, and still thinking it liable to some objections, yet it appears to be conducted with such truly Christian piety and charity, as well as ability, that both as a member of the Christian Church, and a subject of the British Empire, I feel myself your debtor; and entertain, with great satisfaction, a sanguine hope, that by the grace of God accompanying your endeavours, many will receive useful instructions in things pertaining to life; and those who ought to love as brethren, will learn to do so.

To answer fully the several points stated in James's letter, would require a volume; and carry us into all the depths of the controversies on infant baptism and regeneration, which I would fain avoid. I will, therefore, content myself with making such cursory remarks, as my time and your space may permit; hoping they may prove satisfactory to those who shall peruse them with humility, and candour, and to such only I address myself.

To James's sentiments respecting the works of the late Mr. Jones, of Nayland, (better known, perhaps, by that most honourable title of *Trinity Jones*;) I readily subscribe. Those works are daily becoming more popular, and they cannot become too much so; for from the king to the cottager, all may there find a vast fund of instruction and amusement, on an infinite variety of most important and curious topics; and, I believe, unmixed with any great or dangerous errors. Though I am no Hutchinsonian, I admit that those who are, have been shamefully misadvised; for they are, as Mr. Jones observes, "true churchmen and loyalists; steady

in the fellowship of the apostles, and faithful to the monarchy under which they live."

On Baptism, as on all other religious subjects, Mr. Jones's doctrine will, I believe, be found exactly conformable to that of the Church of England, as that is exactly conformable to the doctrine of the primitive Church, and that to the Holy Scriptures, which you well assert to be *the only supreme authority*.

The Church of England, in her catechism, states repentance and faith to be requisite in those who come to be baptized. This, of course, can only apply to adults. Most certainly, Mr. Jones never meant to reject this restriction in the case of adults; and admitting it, I apprehend his doctrine, as stated by James, is correct—"That the outward visible sign, and inward spiritual grace of baptism, are so linked together by the divine constitution, that they are never separated; insomuch that every person who is duly baptized, according to the order of our Church, is also regenerated."

"He that believeth, and is baptized, shall be saved." Mark xvi. v. 16.—"Jesus being baptized, the Holy Ghost descended upon him." Luke iii. v. 21, 22—Except a man be born of water and the spirit, he cannot enter into the kingdom of God." John iii. v. 5.—Repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost." Acts ii. v. 38.—See also Romans vi. v. 4. Titus iii. v. 5. Galatians iii. v. 27.—"None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost."—"That he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same."—"And by the baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin."—"That he coming to thy holy baptism, may receive remission of his sins by spiritual regeneration."—"Sanctify *this* water to the mystical washing away of sin; and grant that this child, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children."—"Seeing now that this child is regenerate and grafted into Christ's Church."—"It hath pleased thee to regenerate this infant with thy holy spirit."—"It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." See the office for Public Baptism.—"This child is by *baptism* regenerate." Office for Private baptism.—"That these persons may enjoy the everlasting benediction of thy heavenly washing." Office for Baptism of Adults.—"In my baptism I was

made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—"The inward grace in baptism is, a death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." Church Catechism.—"Almighty God who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost." Confirmation.

Surely these extracts prove, that our Church, in conformity with scripture, holds with Mr. Jones, that every person who is *duly* baptized is regenerated.—Whether such as have no opportunity of being duly baptized, may not be regenerated without baptism, is a question which does not concern us, and which Mr. Jones does not appear to me to answer. Our gracious master never requires impossibilities, and our Church asserts the necessity of her sacraments only when they can be had.

I fear I shall make James shudder, if I assert, that though neither minister, parents, sponsors, nor the subject to be baptized, have any desire after the blessing intended to be conveyed, yet baptism may be validly administered, and the party baptized be regenerated thereby. Yet so it may be, though God forbid that such an instance should occur.

James's error, in this case, originates in a cause of which he is not aware, or I am persuaded he would abhor it as much as I do. Though conscious that we are miserable sinners, still we cannot help arrogating to ourselves some share of importance, and even of *merit*; but so long as we do this, error will ensue. In the case of infant baptism, it is evident the subject to be baptized can have no desire after any blessing, and wretched might his lot be, if his regeneration depended on the godliness of the minister, or the faith of the parents or sponsors. Suppose them all to be righteous as Noah, Daniel, and Job, can their righteousness regenerate him? Oh no! It costs more, far more, to redeem souls. Nothing but the blood of the Son of God himself can wash away sin. But, blessed be God, *that can*, and *that will*, if we will use the mean which he has appointed, and that mean is, *water baptism duly administered by a minister duly authorized*. Therefore such baptism is effectual, whatever may be

the merits or demerits of the ministers, the parents, or the sponsors ; and *therefore* our Church hesitates not to assert positively, that children so baptized, and dying before they commit actual sin, are undoubtedly saved.

The same error pervades the following paragraph, where the belief that baptized children are new creatures, is compared to the belief that a wafer is turned into flesh, and wine into blood, (an allusion to so solemn a rite, that I wish it had been spared.)

Transubstantiation is a grievous error, because repugnant to the plain words of scripture, (as our Church asserts in her twenty-eighth article.) But what then? Are we to reject all mysteries? God forbid. No, but still we want something which accords with our erroneous reason; we cannot be content to wash and be clean: or if we must wash, let it be in Abana or Pharpar; or let it not be one small part, but the whole body; not our feet only, but also our hands and our head; or, at least, let the minister be godly, and the sponsors believing. Alas! this is not the language of our Church; she tells us, (and well would it be, if we would believe her)—“The sacraments be effectual, BECAUSE OF CHRIST’S INSTITUTION AND PROMISE, although they be ministered by *evil men*.” See the twenty-sixth article. As for those who receive either Baptism or the Lord’s Supper, merely on worldly motives, as they have neither repentance nor faith, which are absolutely requisite to the worthy reception of each of those sacraments; so neither does our Church or Mr. Jones give them any encouragement, or attach any superiority to the one sacrament over the other. Both are of the utmost importance; for both are *necessary to salvation*, if they can be procured.

I see little difficulty in the case of circumcision, especially as the ceremonial law of the Jews was abrogated by the Gospel.

I agree with James in rejecting a twofold regeneration; but surely this is decisive against his notion of a regeneration previous to baptism. Every adult must have faith previous to baptism, for faith is one of the requisites in persons to be baptized. If then faith cannot

precede regeneration, every adult must be regenerated before he is baptized, and no infant can be regenerated by baptism. But this is contrary to the whole scope, and express words of our liturgy. James admits that he does not recollect any passage in scripture, in which a new birth is promised independent of baptism. He admits that the early writers of the Christian Church (to whose opinions he justly observes, a very high deference is due,) use the words baptism and regeneration as synonymous terms. He admits that the reformers of the Church of England have followed their example in this respect: and I have shewn, that the same doctrine runs through all those parts of our liturgy which relate to this sacrament: surely we may safely say with Mr. Jones—“If it can be shewn that the Gospel any where promises a new birth, independent of baptism, we will believe it; but as the Church could never find it, we never shall; and they that teach it, and say there is experience for it, have no warrant from scripture.”

I am grieved again to differ from one, who I am persuaded holds with me all the great fundamental doctrines of our most holy faith, and who writes with a spirit of meekness and charity, which though I endeavour to imitate, I fear I have not been able to equal. But I cannot pass unnoticed that loose method of expounding, which makes the inspired writers call those *saints* who are not such; and attempts to justify, by scripture usage, the mention of the inward spiritual grace, when only the outward visible sign is intended; and, as an instance, compares the figurative expression of the prophet, “all flesh is grass,” with the plain and positive assertion of our blessed master when instituting the holy Eucharist. Let the grass wither, and the flower fade; BUT THE WORD OF OUR GOD SHALL STAND FOR EVER.—Leaving such loose construction to the disciples of Hoadley, let *us* firmly believe, and boldly assert, with our excellent Church, that the body and Blood of Christ are verily, and indeed, taken and received by the faithful in the Lord’s Supper. See also the twenty-eighth article.

If discrepancy should appear to exist between the liturgy and articles of our Church, the sound rules of construction must be applied thereto, and such I believe are these:—That when a thing is clearly expressed in one place, and obscurely in another, the latter must give way to the former: and that a plain and positive assertion must be preferred to a deduction by argument. Apply these rules to the case before us. In the liturgy, there are not one, but many plain and positive assertions, most clearly expressed, that by baptism, the person baptized is regenerated, born anew, his sins are washed away, he is made a member of Christ, a child of God, an inheritor of the kingdom of heaven. Can words express any doctrine more fully, strongly, or clearly? Now what does James oppose to this? The words of the twenty-seventh article, which appear to him inconsistent with this doctrine. To many wise and good men, however, no such inconsistency appears therein. The article certainly is not so clear, full, and express of this point, as the liturgy; but the construction, for which James contends, appears to me forced and unnatural. To assign my reasons at large, would add too much to this already too long letter.

Such are the observations which James's paper has suggested. If they contain any thing offensive, it was not intended, and will, I hope, be pardoned by him and you.

And now, Gentlemen, wishing all possible success to your pious endeavours, I rest

Your faithful servant,
JOHN.*

To the Editor of the Christian Observer.

As you have not thought my former letter unworthy of public notice, I take the liberty of making some farther observations, which have been suggested to my mind by the perusal of

* We trust that this writer will excuse our having availed ourselves, with the view of gaining room, of his permission to omit a few sentences which were not material to his argument.—Ed.

Dr. Kipling's pamphlet, and several other publications, on the subject of the Arminian and Calvinistic controversy. In my last I brought forward several important testimonies to the character of John Calvin, from some of the most eminent writers of our own Church in earlier times. I did this with a view of proving, that whatever may now be the sentiments of certain divines concerning that Reformer, and whatever arguments they may advance in order to prejudice the minds of their readers against him and his doctrines, there *was* a time when men of the first excellence as to wisdom, learning, and piety, thought and wrote very differently. Now, Sir, I cannot help considering it as a fact well worthy of attention, (and who that knows any thing of the writings of our reformers is ignorant of its truth?) that, in the most flourishing days of the English Church, in times the nearest to the æra of the reformation, when the utmost jealousy as to every encroachment of doctrine, generally prevailed; and when the established clergy were most deeply read, as well in the holy scriptures, as in the writings of the primitive Church; the name of Calvin was always mentioned with honour, and many, perhaps all, of his peculiar tenets, were taught by great numbers of our own clergy, as being by no means inconsistent with the doctrines of the English Church. The Church of Geneva was acknowledged to be a firm pillar of protestant truth, and as such highly complimented in the letters, sermons, and other publications of our clergy. This is the more worthy of remark, because Calvin was the author of a new system of Church government, which was not approved of by them; and every attempt to introduce which, into this kingdom, was strenuously opposed on their part. Still, however, Calvin, Martyr, Beza, Bullinger, Zanchius, and the chief luminaries of the foreign Presbyterian and Calvinistic Churches, lived in constant habits of the most friendly correspondence with our bishops and clergy, by whom their doctrinal writings were patronized and recommended to general study. I appeal,

therefore, to the impartial judgments of such of Dr. Kipling's readers as know how to estimate the worth of our clerical forefathers, whether it is probable, nay possible, that they would have acted thus, had the Calvinistic doctrines justly merited the odium and contempt which he and some other moderns strive to heap upon them? and does not this attempt afford a strong presumption, that many of the present race of divines differ considerably in the mode of interpreting the thirty-nine articles from the original compilers and their first successors?

In forming an opinion upon the conduct of the founders of our Church in this instance, it appears to me, that we are reduced to one of these conclusions :

1. Either that the clergy of that day treated Calvin, Calvinism, and doctrinal Calvinists with high respect, through ignorance of the scriptures and of the doctrines really designed to be established in the Church of England; or
2. That they knew the Calvinistic doctrines to be altogether at variance with those of their own articles; yet for some particular ends they wickedly persevered in giving countenance to men and opinions, which they inwardly believed to be false and heretical, and even in urging those opinions upon the public as legitimate interpretations of the doctrinal standard of the Church; or
3. That they were neither ignorant nor wicked, but truly wise, learned, and pious men, who did *not* think the Calvinistic doctrines to be inconsistent with those of the Church of England; and, therefore, only professed and taught in their private writings and sermons, what they firmly believed to be in unison with the thirty-nine articles, to which they had all given their assent, nay, which many of them had assisted in composing.

Let these conclusions be applied to the names of Cranmer, Ridley, Hooper, Latimer, Bradford, Philpot, Coverdale, Jewel, Cox, Parker, Grindal, Nowel, Hooker, Fulke, Whitgift, Whitaker, and many other founders and primitive ornaments of the English Pro-

testant Church; and, I think, every man of common integrity and information must grant, that, though ignorance may lead men to adopt the first, or malice the second, yet truth and charity will unite in maintaining the third supposition.

But if so, what becomes of all the calumnies which are so unmercifully bestowed upon the modern disciples of these ancient masters? What new mode of interpreting language has been found out, by which it can be shewn that the present Church of England Calvinist may not be as conscientious in his subscription to the thirty-nine articles, and the use of the liturgy, as any of his venerable predecessors in the reigns of Edward VI. Elizabeth, James I, or Charles I. Historical evidence testifies that Bishops Whitgift, Hutton, Carleton, Hall, Davenant, Usher, Sanderson, and many of their episcopal cotemporaries declared the Calvinistic interpretation of the articles to be, in their estimation, most consentaneous to the design of the original imposers; and several Arminian expositors have made a similar admission. There is not, therefore, a single epithet of opprobrium due to that minister of the Church of England who *now* holds Calvinistic sentiments, which ought not first to be applied to those ancient divines, whose writings have very materially contributed to strengthen his conscientious persuasion, that these sentiments are perfectly reconcilable to the articles, liturgy, and homilies. To those who know the value of such historical evidence as has been adduced, the idea that the articles are so drawn up as to exclude the Calvinist from honest subscription to them, or that the liturgy is so framed as to prevent him from conscientiously using it, involves so much absurdity and inconsistency, that they must speedily reject it.

It is highly desirable, with a view to the promotion of charity and forbearance, that the fact of so many of our most eminent divines having been decided Calvinists, and yet warm defenders of the discipline and doctrine of the Church, should be more general-

ly known. Many books and pamphlets are recommended by certain periodical publications to a class of readers, who know very little of the early writings of the English clergy, the authors of which uniformly hold up Calvinism to abhorrence. Whether, therefore, Calvinism be or be not consonant to the word of God, which is not now the question under agitation; the fact ought not to be concealed, that it was maintained to be the doctrine both of the Bible and the Church, by a very great number of the most competent judges, for little less than a century after the reformation.

It is not, by any means, my intention to insist that the Calvinistic scheme is the *only* one which may be reconciled to the authorized language of the Church: I only plead in its behalf, that the grounds on which it was *formerly* deemed to be orthodox still remain, and afford an ample justification of the consistency of modern Calvinists. Is it not then highly probable, that, notwithstanding the apparently logical and demonstrative form of Doctor Kipling's arguments, there must exist a great fallacy in his attempted proof, that Calvinism is directly opposed to the spirit and design of the established liturgy and articles? For if his conclusion be just, it will follow that every bishop or clergyman, who formerly held the Calvinistic tenets to be agreeable to the doctrines of the Church, must have merited the same imputations which the Dean affixes to every Calvinistic minister of the present times; that is to say, that his conduct is to be ascribed either "to mental derangement, an attachment to opinions early imbibed, which hoodwinks the understanding," or "to deliberate wickedness." Now, Sir, I apprehend that many readers of the Dean's pamphlet, who may not possess information sufficient to refute his assertions, will, nevertheless, see the extravagance of the above conclusion; at least if they are not carried away by the harsh language and hasty accusations which, unhappily for the peace of the church, he has thought proper to adopt, they will, before they condemn, attend, with some degree of respect, to those arguments which a

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Hooker, a Hall, and an Usher, if now alive, would bring forward in defence of their present followers.

It may, perhaps, be urged, that the argument drawn from the supposed existence of great wisdom, piety, and conscientious integrity, amongst the ancient Calvinistic clergy of our church, does not amount to a conclusive demonstration that Dr. Kipling's deductions are false. I admit that it rises no higher than to very strong presumptive proof. It is still possible that the modern Dean may be right, and all the ancient bishops, deans, and clergy, alluded to, wrong. But a well grounded presumption, in favour of any position, is often a good preliminary to a more determined mode of demonstration, especially where prejudices are to be counteracted. The remark is particularly applicable to religious controversy, in which other considerations ought to have weight, besides those which arise from mere dogmatical assertion, or syllogistic argumentation. It is an easy task for persons versed in the arts of scholastic disputation to frame, both in divinity and philosophy, arguments logically correct in form, without being legitimately applicable in substance. I have sometimes known instances of opponents in the university schools bringing up syllogistic arguments against a known truth. These they were not only able to defend with considerable ingenuity, but they themselves were ignorant where the *fallacy* lay. Something of this kind is discernible in the mode in which the ex-professor is now carrying on his disputation, not indeed before the Cambridge university in the divinity schools, but, as Dean Nowell would have termed it, *coram universitate piorum*. When the structure and habits of the human mind, the manner in which its ideas are acquired and prejudices formed; when the subtle nature of controversial argument, and the general state of knowledge amongst us, are considered, I am of opinion, that the establishment of collateral facts may often, with very good effect, precede the production of direct proof. In the present instance, for example, before any attempt is formally made to point out the fallacious method

of drawing inferences, which Dr. Kipling has employed, it is a question that may very properly be proposed to his readers, whether it is in any degree probable, that such a multitude of clerical witnesses of undisputed wisdom, ability, and virtue, could have borne their public testimony in favour of Calvin and his doctrinal principles, nay, and uniformly maintained them to be consistent with those of their own Church, if Calvinism were that odious and unscriptural system which the Dean and his admirers represent it to be?

It may be said, that the old divines, although they maintained *some* of Calvin's opinions on the contested points, did not assert the more rigid ones, or, at least, did not bring them forward as the *necessary* doctrines of the Church. This is by no means denied; but then, on Dr. Kipling's principles, they must, if they held any part of Calvin's system, have acknowledged those rigid doctrines likewise, and considered them as not inconsistent with the articles of the Church of England. Now it will admit of easy proof, that they all advance some one or more of the Calvinistic tenets in their writings, and this under the profession of being consistently orthodox Churchmen. (Take, for instance, the judicious Hooker's repeated assertions of the final perseverance of the saints.) But Dr. Kipling says, "Calvinism resembles a machine, so modelled and constructed, that if any one wheel, or any one peg, were taken out of it, the whole would fall to pieces." "The truth of each Calvinistic tenet is necessary to the truth of every other; that no person can be a piece of a Calvinist, and that to talk of 'a moderate and milder Calvinism' is to use the signs of ideas without any ideas annexed to them." Now if the Dean's conclusion be just, Hooker and the old divines did not consider the maintaining of Calvin's whole system to be inconsistent with sound churchmanship, inasmuch as they clearly avowed their belief in certain parts of that system, which, according to Dr. Kipling, will admit of no divisibility or partial adoption. Perhaps the Dean will acquiesce in the truth of this deduction from his own premises, and indiscriminately

hurl his anathemas against the venerable champion of our ecclesiastical polity and doctrine, as well as against every other individual who, at any period either ancient or modern, has professed his approbation of any part of the Calvinistic machine. But before his readers unite with him in this attack, I beg leave to suggest to their consideration the sentiments of a living prelate, whose well known erudition, and powers of discrimination, entitle his opinions to peculiar deference and respect. "A difference of opinion on what are called the Calvinistic points, is no sort of reason for a separation of communion. I know not what hinders, but that the highest supralapsarian Calvinist may be as good a Churchman as an Arminian." (Bishop Horsley's Charge for 1800.) This sentiment directly contradicts the arguments and assertions of Dr. Kipling, and is surely much better calculated to promote the unity and prosperity of the Church than the Dean's excommunicatory principles. I have no wish to interfere with the claim of the pious Arminian to be considered as a true Churchman; my object is simply to shew, that historical evidence on the one hand, and the inefficacy of the Dean of Peterborough's conclusions on the other, still leave a great mass of satisfactory testimony to the integrity and consistency, with which the Calvinist may subscribe to the truth of the thirty-nine articles, and use the established liturgy. In my next I shall more particularly consider the nature and tendency of the Dean's reasoning, sincerely wishing, that whatever side of these controverted questions future writers shall be induced to take, they may, at least, be preserved, by the grace of God, from indulging in that virulence of temper and malevolent inclination to bear false witness against our neighbour, which, in all discussions on the things belonging to our everlasting peace, is left without excuse.

A CURATE OF THE SOUTH.

Extracts from the Common-Place Book of a Country Clergyman.

ON THE PROPHECIES RESPECTING CHRIST. To any man, who knows nothing of the history of Christ, and reads the

Old Testament prophecies relating to him, it would appear impossible that any one person should ever arise, in whom these prophecies should all meet their accomplishment; so strangely do they seem to combine together things the most dissimilar and incompatible with each other; circumstances of the greatest possible meanness and humiliation with all that is glorious and splendid; a manger with a sceptre, a cross with a crown, contempt, poverty, and want, with honours, riches, and a kingdom! How forcible is the argument hence resulting, that Jesus is the Christ, and that the book, in which his singular history was thus minutely foretold so many ages before his birth, was written by inspiration of God! The Jew attempts to evade the argument by his absurd fiction of two Messiahs, the one a suffering, the other a victorious and exalted character. The infidel has nothing to oppose to it but the hypothesis equally absurd, of a fanciful application of all those passages of the Old Testament to Jesus Christ, which we call prophecies, but which he supposes to have no other relation to him than what the power of imagination, and a skilful accommodation, has given them. The proper answer to this evasive argument is, that "there is no other eminent person, to the history of whose life so many circumstances can be made to apply. They who object, that much has been done by the power of chance, the ingenuity of accommodation, and the industry of research, ought to try whether the same, or any thing like it, could be done, if Mahomet, or any other person, were proposed as the subject of Jewish prophecy." *Paley's Evid. vol. ii. ch. 1.*

To the Editor of the Christian Observer.

THE answer of a country attorney to my queries on the subject of Coroner's Certificates leaves them in effect unanswered. According to the reasoning of Dr. Burn and this attorney on the subject, we must, from the exuberance of our charity, believe, that, at least in these days, none ever destroy their own lives *by the instigation of the devil*, though several awful examples of self-murder are recorded in the Bible, none

of which appear to have been caused by mental derangement. It is probable, that during the years of my own life, I may have known and heard of at least twenty or thirty acts of suicide in these parts; but I do not recollect ever having heard of one instance of any other verdict than that of insanity, to which humane method of proceeding, I fear, may be imputed the growing frequency of this horrid and unnatural crime. But I have known several instances of clergymen, from conscience and from a sense of common decency, refusing to use the burial service on such distressing occasions: and I was once told by a pious and learned archdeacon, (whose opinion I asked on the subject,) that in case of suicide in his own parish, he should think it his duty neither to give Christian burial to the body, nor permit another to do it at his Church. It is too notorious, (and I say it with the sincerest grief,) that many of those who commit suicide, are either infidels, or such as have brought themselves into distress by extravagance, lewdness, or the most abandoned profligacy, and in whom appear no previous signs of madness, except in the sense in which all hardened sinners may be said to be mad; and I appeal to your own feelings, whether you could, with any degree of satisfaction, pronounce some expressions in the burial service at the interment of a person of this description, who had died by his own hands. I do not feel very *impatient* on this subject. But it would afford some satisfaction to me and others, to have the following inquiry resolved by any pious, learned, and judicious person, whether of the clergy or laity, viz. *Is a minister of the Established Church liable to any punishment, or legal censure, for refusing to give, what is called, Christian burial to a person who has died a violent death by his own hands.*

I am apt to think, (but I would be open to conviction, and am not undertaking to answer my own question,) that the coroner's inquest was never intended to afford any direction to the clergy, one way or the other, but only to ascertain to what cause the person owed his death. Must Christian burial be given to a person excommunicate,

or to an unbaptized child, on receiving a coroner's warrant? The latter is in no more blame than one who destroys himself when in a state of absolute distraction. It seems as if with modern humanity was mingled not a little su-

perstition, in supposing that the want of Christian burial is a *punishment* to the dead, and not for instruction and admonition to the living. O.

. We have been obliged to defer Mr. Walker's Letter to our next Number.

MISCELLANEOUS.

MODERN CHARACTERS.

NO. V.

CHARACTER OF EUSEBIA CONTINUED.

Grounds of her Attachment to the Church of England.

EUSEBIA is a Protestant and a member of the Church of England. I shall in this paper explain the grounds on which she is attached to our ecclesiastical establishment.

Among persons in this country, whose loyalty is not only unquestioned but very conspicuous, there are some who unhappily lean so much towards the side of arbitrary power, that they contradict those principles of the revolution to which the reigning monarch of Great Britain owes his title to the crown. According to their doctrine King James was unjustly dethroned. They are, however, by no means inclined to any plot for introducing a pretender. On the contrary, having dismissed from their thoughts the hereditary rights of the ancient monarch, they have transferred their allegiance, and with it their very prejudices, to the house of Brunswick; for which they are now as ready to fight, as the ancient assertors of the same principles were to die for the family of King James. There are other friends of his present majesty, and these are much the larger party, who defend his title on more consistent grounds. They avow that had they lived under James the Second, they should have favoured the revolution; and they conceive themselves to be not inferior in loyalty, because they lay a somewhat different foundation for that duty of allegiance which they no less conscientiously observe.

Great Britain has experienced not only a political revolution, but also a reformation in religion, and its present ecclesiastical constitution has friends

who defend it on somewhat inconsistent principles. As the persons just described are zealous even to intemperance in favour of the existing government, so these are more warm than they are discreet on the side of the Church; and they have transferred to her that blind and superstitious allegiance, which was heretofore given to the papal authority. Though protestants, they seem not to admit the right, or the duty, of protesting against any error or corruption into which our own Church may slide. They appear to conceive, that a reformed religion can be in no danger of degenerating. They almost impute to it an infallibility like that which was once ascribed to the Pope. They discourage examination of the lives and doctrines of our clergy. They speak as if salvation entirely depended on being the member of an episcopal Church: and they denounce against as many as are without its pale anathemas, scarcely inferior to those which the Pope fulminates against all who are not of his own catholic community. These are Protestants with Popish principles.

Amanda who was formerly described as submitting with the utmost deference to the tenets of the Church, though not truly believing or understanding them, is a little inclined to this species of protestantism.

Theodosia is in the contrary extreme. Had she lived in the days of Luther, she would have wished to reform the very reformers; and in point of doctrine, I suspect that she is a stronger Calvinist than Calvin.

Eusebia is a true Protestant. She claims the right of private judgment in all matters of religion; and exercises her opinion, though it is a modest one, on the doctrine as well as character of the clergy. Anxious for the salvation of her own immortal soul, she fears lest she should be misled by her very tea-

chers. Her father instilled into her many lessons of caution on this subject; he taught her to consider several of the corruptions of Popery to be, not so much those of any particular Christian community, as of human nature in general. "The best Churches," he would often say to her,* "may degenerate; the most pure congregations may degenerate; the most pious families may degenerate. Religion," he would add, "is a personal thing. Beware, therefore, lest you fall into the Popish error of fancying that you shall be saved merely by being one of a community of Christians." Will any one say that this remark was unnecessary? In our age especially, when religious indifference characterizes so many professed Christians, and when even a multitude of profane, dissipated and licentious persons call themselves members of the Church of England; is it not of unspeakable moment, that the broad distinction between the true follower of Christ, and a member merely of his visible Church, should be clearly set forth, and zealously asserted, in every Christian pulpit?

Some of the more irreligious and unworthy members of our national establishment, together with a party of those papistical Protestants who have been recently described, have circulated a rumour, that Eusebia is no true member of the Church, and Amanda has been infected with their prejudice. A few years ago, Eusebia and Amanda passed some part of the summer at the same bathing-place; and Amanda then took credit for being the firmer friend of the establishment, and, therefore, also the better Christian, because she never failed to go on the Sunday morning to the parish Church; while Eusebia attended the morning as well as evening service, in a neighbouring parish, the rector of which was intimately acquainted with her father.

The original of the rumour, which has been spoken of, will be more fully developed when I shall have explained in what sense, and also on what grounds,

Eusebia is a member of the Church of England.

If by this term is meant a person who classes together the Dissenter and the Heathen, and commits them equally to "the uncovenanted mercies of God;" who esteems, for example, the most pious member of the established Church of Scotland to be as entirely out of the Christian pale as a Hindoo idolater, or a Mahometan, Eusebia is, undoubtedly, no true member of our Church. Again, if in order to establish her title to that name, it is necessary that she should be able to maintain a learned argument on the subject of episcopacy, or to defend, with ability, every point affirmed in the thirty-nine articles, she is but an imperfect Churchwoman. Eusebia is disposed to range herself under the orthodox standard, but aware of the inaptitude of her sex for such combats, she leaves to scholars, metaphysicians, and divines, the detailed defence of the Church in these respects.

The following circumstances have contributed to make her a steadfast member of the Church of England.

First. It is the existing establishment. She considers that it makes provision for the religious instruction of every individual in the kingdom; that every village has its house of God for worship, and its pastor for the spiritual improvement of its inhabitants. Are any, nevertheless, destitute of the means of edification through the ignorance or corruption of the appointed ministers? She regards this evil as arising from the imperfection which cleaves to the administration of all human systems. When she reflects on the multitudes who, through more than two centuries, have, by means of the Church, been taught to understand the word of God, and to live a sober, righteous and godly life; when she contemplates also the superiority of our national character, to the formation of which it is obvious that our religious establishment has greatly contributed; and when she weighs against these considerations the probable consequences of destroying the Church of England, the risque and danger which

* See the nineteenth article.

must attend any attempt to erect a new system, and the tendency of each separation from the Church to weaken and endanger it; she judges that very strong reasons indeed ought to be produced, in order to justify departure from it. She even doubts, when she considers how various and heterogeneous are the opinions of the different sectaries, whether, having agreed only on pulling down the present fabric, their mutual jealousies would not prevent their erecting any other; so that the scattered ruins of the venerable and ancient structure might remain as a monument of the rashness and folly of innovation.

She also reverences the Church on account of the excellent men it has produced. The names of Cranmer, Ridley, Latimer, Jewel, Andrews, Hooker, Usher, Hall, and of a glorious company of others, are justly venerated by her. No Church, as she thinks, can claim men of more solid judgment, of sounder learning, and of greater piety, and she cannot but reverence that establishment by which they were nurtured; an establishment which they loved with entire affection, and defended with fervent zeal; some of them, as confessors, enduring for its sake, loss, reproach, and persecution; and others, sealing their testimony to its excellence with their blood.

There is also in Eusebia's mind, something which might be termed by many, a superstitious reverence for antiquity. She loves to worship in the place where her father and her father's father worshipped; and she treads with affectionate reverence upon the hallowed ground under which her ancestors lie buried. She dislikes all kind of novelty in religion. She inquires for the good old way. She loves the ancient doctrine, the ancient discipline, and the ancient forms as well as places of worship. She is a friend, as I grant, to the reformation; but she is so, because she considers it to have been a return to primitive Christianity, and a deliverance from Popish innovations. She is, moreover, aware that every leader of a new

sect is not a Luther: her eyes are open to the dangers of self-conceit, and to all the evils of division. She approves of the reformers, partly for the very reason which has induced some Dissenters to complain of them; I mean because they did not indiscriminately renounce every thing which formed a part of the ancient Church. Her feelings, on this subject, may be explained, in some degree, by the following anecdote.

Eusebia once went into a Jewish synagogue. She was grieved when she saw the inattention of the worshippers, and felt inclined to despise the solemn pomp of the service, when she was restrained by the following reflection. "This," she said to herself, "was the ancient Church of God; and I now behold some imperfect traces of the worship ordained from Mount Sinai. The glory is, indeed, departed from it, but let me at least honour its antiquity, and reverence its divine original. Let me remember, that the Christian Church arose out of it. Let me respect even the despised Jew, 'to whom once pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the father's, and of whom, as concerning the flesh, Christ came.'"

In like manner, while she protests against the corruptions in the Roman Catholic Church, she nevertheless feels some veneration for it. She respects its antiquity, and approves the episcopacy which has been derived through it. In short, her great aim is to build on the old foundation; "on the foundation," I mean, "both of the prophets and the apostles, Jesus Christ himself being the chief corner stone."

Eusebia loves the Church for the propriety, decency, and piety of its forms of worship. She considers its liturgy as the most excellent ritual ever composed by man; possessing a simplicity and dignity in its style, admirably suited to a congregation worshipping the God of Heaven; a variety well adapted to keep alive the attention; and a spirit of fervent devotion exactly corresponding with the

religious feelings of every true Christian.

She, at the same time, cordially approves of the doctrines taught by the Church. Her attachment to it, which is confirmed by the various particulars already mentioned, is chiefly founded upon this basis. She finds the same doctrines asserted, and interwoven into its service, which she reads in scripture. The doctrines of the Bible are also, as she conceives, exhibited in the same order and proportion which they maintain in the sacred writings; none being neglected, none unduly magnified. She observes, in the venerable writings of the Church, no partiality for favourite phrases, no undue attachment to a prevailing system. The fault of sectaries, in every age, has been, not so much that they did not hold the truth, as that they held it in a disproportionate manner.

In the Church of England she marks also, with cordial approbation, a catholic spirit of moderation and charity, worthy of an institution formed for the several classes of mankind, and the varying tastes of different ages. She sees that the Church endeavours to embrace, in its extended arms, the whole body of the faithful; that for this purpose it avoids those extremes of doctrine to which some other Churches have inclined; that it judges charitably of its members; and that it so interprets in its liturgy whatsoever seems repulsive in its articles, as to appear to breathe in every part the language of invitation and encouragement.

But I shall, perhaps, best explain the general views which she has been led to entertain, both of Church government and of the present state of religion in this country, by laying before your readers a letter,* which she received from her father when at a distance from him, and which has served, in some degree, to guide her judgment on these subjects.

(To be continued.)

To the Editor of the Christian Observer.

As it is one object of your work to render amusement subservient to in-

* The length of this letter precludes our insertion of it in the present number.

struction, you will not, I conceive, be displeased with the following extracts from an unpublished Tour, which is distinguished from many other flippant, unfaithful, and, frequently, vicious productions of the same character, by an undeviating regard to truth, and a constant respect to religious improvement.

This Tour was performed and written before the principles of anarchy and impiety, on the continent, had attained their maturity, and produced those effects which have exposed their real nature, and excited the mingled contempt and indignation of the present age. To this circumstance, therefore, it must be attributed, if those principles are not always detected under their specious disguises, and reprobated with sufficient severity.

I have only to add, that the original work is not more conspicuous for the piety of its author, than, I have no doubt, your readers will find it to be for the elegant taste and the cultivated talents which it discovers.

Yours, &c.

PONTIÉUS.

Extracts from an unpublished Manuscript Tour on the Continent, by a Gentleman of Magdalen College, Oxford, consisting partly of Letters addressed to the late Doctor Horne, Bishop of Norwich.

Rouen.—The Convent of the Chartreux.—The College.—The Churches.—The Gravelines.

On the morning of June the 28th, A D. 17**, we visited the convent of the Chartreux, which is pleasantly situated on the plains of Julien, at the distance of half a league from Rouen. The front of this building is plain but elegant, and forms a good appearance from the high road, which runs at a small distance from the left. On each side of the principal entrance are two figures larger than life; the one representing the Virgin Mary with the Holy Child in her arms; the other, St. Catharine, holding in her left hand a sword, that being the instrument by which she suffered martyrdom: she was beheaded by the command of her father, a heathen prince, who lies at her feet with his crown on his head. On ringing the bell, a brother of the lowest rank appeared, who received us polite-

ly, and conducted us through the house. We were much pleased with the private chapels, of which there are nineteen, each monk having one for his own use. These little oratories are extremely neat; each has an altar, with a good painting over it, a small desk, a fountain, a bason, and a fine napkin; these last are for purifying the consecrated wafer. They have two public chapels; one for common prayers, the other for the celebration of the grand mass. The latter is superb, and richly decorated. When we entered, they were at prayers; and as soon as they were finished, the priest, who officiated, fell prostrate before the altar, and continued for some time in that humiliating posture. Our guide having conducted us through the interior of the convent, led us into the gardens, which were spacious and cut out into regular woody walks, but over-run with grass; and, being quite neglected, had all the appearance of a desert, and seemed well adapted to the disposition of the melancholy owners. On the chain of hills that runs to the westward, and is partly covered with wood, stands a large castle, once the residence of a noble family, but now in ruins. This, with a few other buildings, "bosom'd high in tufted trees," forms a pleasing contrast to the surrounding gloom. I could not help thinking, that the sight of such romantic prospects must prove a considerable alleviation to the rigour of confinement, and that the liberty of freely roaming through these shady environs, might easily reconcile a contemplative mind to the life of a Chartreux. But my reflections were soon interrupted by our companion, who informed us that the severity of their order was such, that only two hours in a week were allotted them for the enjoyment of so grateful a recreation, (except a short walk on a Sunday); and as these two hours are always at a fixed time, they sometimes prove an act of penance; for they are obliged to be in the open air, be the weather ever so inclement. Their diet is of the simplest kind; a slight repast at noon, and a piece of dry bread in the evening, suffice them for the whole day. Their dress is equally simple; they wear a kind of white woollen cloth,

which comes down to the bottom of their feet, with coarse rough shirts of serge next their skin. Their whole time, except two or three hours in the day for manual labour, is taken up in prayers: their public offices last six or seven hours, and immediately after leaving the chapel, they retire to their separate oratories, and betake themselves to their private devotions. They refuse to indulge themselves even in the innocent and rational amusements of literature, which seem so well adapted to the retired habits of a recluse; for from the first day of their admission to the order of priests, (till which time the necessity of a proper qualification obliges them to study,) they never attempt to divert the tedious hours by the slightest application to any branch of learning or science. Other religious communities indulge themselves during the hour of repast with each other's company and conversation, and thus, in some measure, enjoy the pleasures of society. But these rigid votaries of mortification refuse to partake of these blessings: unlike other professors of the monastic life, they avoid, as much as possible, the company of their brethren, and (festivals excepted) dine in private, each in his respective cell. When necessary business obliges them to have any commerce with the world, they depute four of their order to transact it, that the fraternity, in general, may suffer no distraction from this indispensable communication with the rest of mankind. No women are permitted to enter the interior part of the convent, on any pretext whatever. At certain seasons of the year, when public mass is celebrated in a more extraordinary manner, an external chapel is provided for any females, who may chance to come from the neighbouring towns. I was informed by a gentleman of seeming veracity, that a short time ago, four ladies disguised in male habits paid a visit to this convent, and were conducted by an unsuspecting monk through the several apartments of the house. What was the end of this frolic I never could learn, but fancy that it passed off in silence, a strong proof of the declining power of the ecclesiastical body. Had such an affair

happened in the last century, the principal actors would, most probably, have been consigned to the flames. On re-entering the convent from the gardens, I was struck with the motto over the door—"Solitudo exaltabitur et florebit sicut lilium." We here took leave of our friend and guide, whose simplicity of manners and heavenly countenance charmed us not less than the obliging condescension with which he answered all our inquiries, relative to the life and manners of his sequestered brethren.

In the afternoon we visited the college, which stands in an airy part of Rouen. As we were returning from viewing the quadrangle, which in every respect resembles those in the English universities, we met at the gate a gentleman in an ecclesiastical habit, whom we afterwards found to be the professor of natural philosophy. He conducted us through the gardens, and explained to us several things respecting the college, which seems to partake of the nature of a *school* as well as of an university. There are about eight hundred students, who enter at eight years old, and remain there till twenty. Here are twelve professors, whose stipend amounts to no more than *fifty louis* annually, and a principal. It was inhabited by the Jesuits till the year 1762, when they were obliged to quit the kingdom. The professors, except two, are all ecclesiastics; and being graduates in the university of Paris, frequently succeed, like our *Fellows*, to country benefices.

On Sunday the 29th, we were present at the grand military mass, which was celebrated in the Church of St. Ouen. This building is not so large as the cathedral of Notre Dame; but its interior is more beautiful, and the architecture much lighter than the latter, which is rather heavy. In the afternoon we heard an excellent sermon at the cathedral, preached to a small audience by a capuchin. The preacher wore a black bushy beard twelve inches in length, and was covered from head to foot with a long brown woollen garment, girt round the waist with a large rope, one end of which hung down to his shoes. His gesture was too vehe-

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ment and his pronounciation too rapid, but his language was earnest and his matter admirable. His principal aim was to warn the catholics not to trust in the externals of their religion; and in discussing this point, he gave a severe but faithful description of that indifference to spiritual things, which now so universally prevails over the continent. After this sermon was ended, we went to the Church of St. Pierre d'Honorè, where a panegyric was pronounced from the pulpit on this favourite saint of the Romish Church; it being the Sunday of his festival. The discourse seemed to be an unconnected common-place declamation on the merits of this saint: it was delivered by a reverend Carmelite, between the vespers and complines.

The city of Rouen abounds with churches and religious houses, which, including those on the skirts of the town, may be reckoned at near a hundred. The cathedral of Notre Dame is an ancient and magnificent structure, and was erected about the middle of the eleventh century. It is remarked, that there is a strong resemblance between this cathedral and that of Canterbury: the two churches have been both measured, and the dimensions are found to be the same in both. It is also conjectured, and with some appearance of probability, that they were both designed by the same architect. The portal is grand, and curiously ornamented with various kinds of ancient sculpture. The choir is surrounded with elegant brass grate work, which has a singularly pleasing effect. The altar is decorated by the golden figure of a dead lamb lying upon a book sealed with seven seals: above are two angels, one weeping and wringing his hands, the other pointing towards heaven. The whole was, probably, an allusion to the fifth chapter of the revelations. At the entrance of the choir, on the right hand, lies buried Richard *Cœur de Lion*.

July 1. We paid a visit this afternoon to our countrywomen, the *Gravelines*, so called from a town of that name in French Flanders, to which they originally belonged. Every thing

in this convent has an *English* appearance: few of the nuns can speak the language of the country, being all natives of England, and having no communication with the inhabitants of the town. They are of the order of St. Francis, and are called Poor Nuns of *St. Clair*. Their situation is preferable to that of any convent in this neighbourhood, being at the top of the whole city: the spot is of course very salubrious. On our entrance, an English female servant appeared, and on our expressing a wish to converse with the nuns, conducted us into the parlour, where we were soon courteously addressed by a soft female voice through the grate, which, on the opposite side, was covered with a black thick canvas, to prevent the conversing parties from seeing each other; for the nuns of this order are never visible to any but their own sex. We talked for some time with two of the sisters, one of whom was Miss C——, of L——shire, whose father has been a great benefactor to this community, and lately presented them with an organ. They were very communicative, and gave us a full account of the history and rules of their house. We were informed, that about two hundred years ago, the convent at Gravelines being unable to support its members, which were become too numerous for it to contain, fifteen of the nuns were turned out, with only one hundred pounds, to provide for themselves. With this miserable pittance they came to Rouen, where they were providentially supported, and enabled to build a convent for their residence. Their order is very strict, and obliges them to subsist by alms; they are, therefore, incapable of receiving any considerable legacy or estate. Miss P——, a young Lady from L——shire, took the veil a few days before our arrival, and made the four following vows—poverty, obedience to the rules of the order, chastity, and perpetual confinement within the walls of the convent. The first of these vows is so rigidly observed by the whole community, that I was very credibly informed, they frequently assemble together in the Refectory at the hour of repast, with nothing before them; there not being

sufficient money in the house to purchase them the common necessities of life. When charity is warmer than ordinary, and there chances to be a superfluity of money in their possession, the Abbess generally bestows a handsome donation on the poor, though, perhaps, a few days afterwards, they themselves may be in want of a comfortable meal. A short time after, I accidentally met with their *Sacristain*, a poor, honest, and pious, though bigotted man, who assured me, that he had but *five louis* a year, and could hardly subsist; yet he had refused several considerable offers, rather than leave these saints, (as he termed them,) with whom he had resided forty years. His simplicity added a strong appearance of truth to his assertions; and by his account, these holy virgins are sequestered from the rest of the world, with no other intention than that of dedicating their lives to the glory of their Creator.

(To be continued.)

To the Editor of the Christian Observer:

THE truth of the following account may be depended upon. About thirty years ago a gentleman, who lived in a considerable town in the north of England, was in the last stage of a consumption before he became aware of his danger; finding, however, his strength rapidly declining, he expressed, for the first time, to the physician who attended him, an apprehension of his real state. The physician too abruptly replied, Sir, you cannot survive many hours. This had such an effect upon the poor patient, who was little prepared either for such an denunciation or for the awful event which was soon to follow, that he suddenly rose upon his feet in the bed, and sunk down again as suddenly, exhausted by the effort. The physician, on observing his face, thought that he perceived an appearance on the forehead very different from common perspiration, and upon applying a napkin, to his astonishment found it stained with blood, which had been forced from the extremities of the vessels, and even through the skin, by the agony and exertion of the unhappy sufferer.

Perhaps this is the only instance that has ever occurred of such a phenomenon, excepting one, which will instantly occur to the Christian reader: and it is recorded in this place in order to prove, for the benefit of unbelievers, that extreme agitation and distress, operating upon a sickly or delicate frame, may, without a miracle, produce this affecting and dreadful appearance.

The evidence for the fact needs not to be doubted: your correspondent, at the time when this circumstance happened, lived within a few doors of the person, visited his family, heard his story every where related, without doubt of its truth or variation in its circumstances; and, within three or four days from the time when it happened, saw him laid in his grave.

O. U. J.

To the Editor of the Christian Observer.

THE late Mr. John Hunter, I have been informed by a gentleman who attended his lectures, was accustomed, in the course of these professional exercises, to indulge himself in frequent reflections against revelation.

Such conduct, in the vulgar herd of infidels is neither extraordinary nor unsuitable. But it excites, I must confess, both my surprise and my indignation, when men of distinguished professional talents, and of manners in other respects liberal, descend to such an ungenerous method of attacking a religion, whose evidence they as little understand as they feel of its influence.

Christianity desires no other than a fair and a competent adversary: but such an one she may reasonably despair of meeting with.

P. R.

REVIEW OF NEW PUBLICATIONS.

LXXXVIII. *Dr. Magee's Discourses on the Atonement.*

(Continued from p. 239.)

THE second of Dr. Magee's two discourses is intended to "unfold the scripture interpretation of Christ's sacrifice." The author begins it with an endeavour to clear away those obscurities from the subject, in which it has been involved by different writers on the theory of sacrifice.

For the authorities by which Dr. Magee supports his several arguments, we must refer the reader to the notes on this part of the discourse; where he will find, among other interesting discussions, a defence of Gen. ix. 3. as a record of the first grant of animal food to man; and a condensed review of the various theories of the origin of language. To prove that sacrifice was an ordinance of divine institution is our author's next object. Here, as it was natural to do, he goes back to the first instance of sacrifice on record, and shews, from the scripture account of it, what strong indications there are of its having proceeded from a divine command.

We are told that "*by faith*" Abel offered unto "God a more excellent sacrifice than Cain." But faith presupposes a divine revelation; and that

Abel's faith had such a reference seems fairly inferable, from the company in which he is placed, in the eleventh of Hebrews. In the notes subjoined to this part of the discourse, the author successfully combats the objections which are usually brought against his views of the subject.

Dr. Magee then traces the connexion between animal sacrifice and the promise made to our first parents after the fall. That promise conveyed, at least, an intimation of some future deliverer, who should overcome the tempter that had drawn man from his innocence, and remove those evils which had been occasioned by the fall. This assurance became the grand object of faith.

"To perpetuate this fundamental article of belief, some striking memorial of the fall of man, and of the promised deliverance, would naturally be appointed. And if we admit that the scheme of redemption, by the death of the only begotten Son of God, was determined from the beginning; if we admit that Christ was the *lamb slain from the foundation of the world*, what memorial could be devised more apposite, than that of animal sacrifice." (p. 56.)

Dr. Magee having adduced such arguments for the divine institution of sacrifice as will not easily be answered, and having pointed out the harmony

existing between their obvious tendency and the faith of a Redeemer to come, proceeds to shew, how the object of sacrifice became more developed, as the various dispensations of true religion succeeded each other.

When we come to the promulgation of the Mosaic law, we find a particular form of worship ordained by express revelation from God, the principal part of which consisted of animal sacrifice; the virtue of expiation and atonement being specifically annexed thereto. Here we find it "declared, that sacrifices for sin, should, on conforming to certain prescribed modes of oblation, be accepted as the means of deliverance from the penal consequences of transgression."

"Now in what conceivable light," as our author observes, "can we view this institution, but in relation to that great sacrifice, which was to make atonement for sins? Unless so referred, the institution appears utterly unmeaning." (p. 61.)

"Granting then the case of the Mosaic sacrifice, and that of Abel's, to be the same; neither of them in itself efficacious, both instituted by God, and both instituted in reference to that true and efficient sacrifice which was one day to be offered; this rite, as practised before the time of Christ, may justly be considered as a SACRAMENTAL MEMORIAL, shewing forth the Lord's death until he came." (p. 63.)

And this analogy, he adds, seems to be intimated by our Lord, when speaking of his own blood, he calls it *the blood of the new covenant which was shed for the remission of sins*. This view of the subject, as our author observes, seems to render the scripture history of sacrifice consistent throughout.

Regarding the law, therefore, in the light in which the New Testament speaks of it, viz. as a *schoolmaster to bring us to Christ*; considering it as a system prefigurative of what the expected Redeemer was to perform when he came; the frequent adoption of the sacrificial terms of the Levitical service by the New Testament writers, is to us, who hold the death of Christ to be a propitiatory act, a perfectly natural usage: and by their reference to the use of those terms, as employed under the law, we judge of the sense in which they are to be understood in their ap-

plication under the Gospel. As a specimen of this mode of illustration, the author introduces, after the example of the author of the Epistle to the Hebrews, a comparison between the solemnities of the great day of atonement among the Jews, and the sacrifice of Jesus Christ. And such is the force of the resemblance between them, that Socinus himself admits the anniversary sacrifice of atonement to be typical of the sacrifice of Christ. *Vide Socin. Oper. Praelect. Theol. cap. xxii. tom. i. p. 583.*

When the ceremonies of this solemn day, and the pointed reference made to them by the New Testament writers, when speaking of the sacrifice of Christ, are considered, one cannot but be affected at the hardness of those who assert, that nothing *vicarious* appears in the Mosaic sacrifices, or *propitiatory* in the death of him whom they prefigured. Such is the language of those who oppose the doctrine of atonement! A more awful instance of pertinacious adherence to system, the records of religious controversy perhaps cannot afford. Compare this language with a solemnity, in which *substitution, transfer of guilt, vicarious suffering, and removal of punishment following the immolation of the victim*, are the prominent features; and let the reader remember, that to this very solemnity does the New Testament pointedly refer him, when it teaches him what he owes to the Saviour of the world.

With this illustration Dr. Magee concludes his second discourse.

We have endeavoured to apprise our readers of the value of this performance; and we hope that we shall succeed so far at least, as to induce every theological student, who may peruse our review, to get possession of the work. To say it deserves a place in the library of every clergyman, is, indeed, a hackneyed form of commendation; but let not our readers, on that account, suspect its sincerity: it is the least we can say of this performance.

We doubt, however, whether the author has chosen the best form for conveying the vast quantity of instruction which is contained in his work. His

text consists of only seventy-one pages, while the notes occupy three hundred pages, printed in a much smaller character. The contents of many of these notes might, we conceive, have been wrought into the body of the work, with still greater advantage to the subject, than it derives from them in their present situation; but we are glad to receive the produce of such a mind, in any form that may be chosen for its conveyance.

In the course of our remarks, we have mentioned the subjects of several of the notes. It seems proper to inform our readers, that though the subjects of them are various, scarcely any of them are irrelevant. It should be noticed likewise, that they, in a great measure, answer the purpose of a history of the controversy; inasmuch as they bring before the reader, what has been advanced against the doctrine of atonement, by the most popular authors who have written against it. Nor is it the least useful part of the work, that here their modes of argumentation are laid open. By this exposure, as our author observes in his preface, the student may be convinced, "that their pretensions to philosophic distinction, and their claims to critical pre-eminence, stand on no better grounds than their assumption of the exclusive profession of a *pure* Christianity.

Many of the notes are so full on the subjects of which they treat, that they may stand alone as critical dissertations of considerable merit. Of this class, there is one that has not yet been mentioned, a note extended to twenty-six pages of close printing, on the date and author of the book of Job. Many of them likewise are not less entertaining for a sprightliness of manner, than conclusive for the justness of the reasoning they contain: of both these qualities, the first note in the work (on the pre-existence of Christ) is an admirable specimen.

We cannot dismiss this article without expressing our surprise at observing, how a work of such merit as that which is now before us, has been treated in a popular review. There is, perhaps, no virtue for which *the monthly reviewers* have been more ready to ar-

rogate merit than for their candour: but of this virtue, the reviewer of Dr. Magee's discourses affords no favourable specimen. Who that reads it would ever conceive them to contain that extent and variety of learning, with which they are enriched: on the contrary, he would conclude that they were little more than a tissue of artifice and declamation. The extracts given in the *Monthly Review* suggest no idea of the work; but they serve another purpose, which the reviewers, without doubt, had more at heart; for they are, of all the passages the work contains, the best calculated to create an unfavourable idea of the whole performance. We think it a duty to apprise our readers of this unfair conduct, lest through a deference to the decisions of this uncontrolled tribunal, they should lose the benefit of all that the learning and piety of Dr. Magee has produced for their improvement. It would be truly mortifying, if all the fruits of extraordinary capacity, accurate research, and long continued labour, should be consigned to oblivion by a few strokes of a journalist's pen.

The appendix, containing an account of the Unitarian scheme, as described by Mr. Belsham, in his review of Mr. Wilberforce's treatise, with occasional strictures on the leading arguments advanced in that publication, is spoken of by the *Monthly Reviewers*, as proving "Dr. Magee to be an able logician; who, while he glosses over the weak parts of his own system, knows how to attack whatever seems to be deficient in sound reasoning and consistency in that of the adversary."—But the fact is, that Dr. Magee has not in this piece touched either the weak or the strong parts of *his own* system: he has merely drawn out the positions contained in Mr. Belsham's review of Mr. Wilberforce's treatise, with such occasional remarks as seemed necessary to direct the attention of his readers to their obvious tendency. Whether the Unitarian system be true or false, the public are here made acquainted with it as it stood in the year 1798, the year in which Mr. Belsham's review came forth: whether it continues to be the same, cannot be determined till the

next report of his unfixed theology is made public. What it was in 1798, our readers may be told in a few words. It levelled Christ through the whole of his existence, to the rank of human nature. It left man for acceptance, to his own merit. It discarded the doctrine of the Holy Spirit's influence; and it proscribed the sabbath, as destructive of religion and morality. The system of Dr. Magee is to be learned from the work which has now been reviewed: whether there be any *glossing* there, let the impartial judge.

LXXXIX. *Substance of Sir William Scott's Speech.*

(Continued from p. 243.)

BEFORE we proceed to notice the estimate which Sir William Scott seems to have formed of clerical respectability, we shall trouble our readers with a few preliminary remarks. A large proportion of mankind, in determining their path of duty, scarcely look beyond the opinions which are current in the society to which they belong. Those opinions form their code of morals; and that, which is the object of general commendation, is their standard of excellence. Even such as think for themselves are generally much biassed, by the prevailing sentiments among those whom they esteem the more respectable part of the community. Hence it becomes important, that the truth or fallacy of those opinions, which have obtained general currency, and are closely connected with religion, should be carefully canvassed by the Christian Observer.

Let us then inquire what is commonly thought, by the higher ranks of society, to constitute respectability in a clergyman. When in a well-bred company the Reverend Mr. — is said to be a most respectable man, the idea almost always intended to be conveyed is, that he is regular in his conduct, decorous in his manners, loyal in his politics, and possessed of a competent share of learning. Some negative qualifications are also comprised in the character intended to be given of him; and we must understand, that he is not troublesome to his parish, or to his

neighbours, by uncommon zeal or strictness; and that he is not singular in his opinions, or in his proceedings. If he has published any learned work, whether on the subject of religion or not, its supposed merits will be considered as proportionally raising his character.

Now is the above a faithful picture of clerical respectability? Do we recognise in it the most prominent features of the character drawn by St. Paul, in his Epistles to Timothy and to Titus; and exemplified in the spirit and conduct of that great Apostle himself? The gentleman who is characterized as *most respectable*, is thought fully entitled to the praise bestowed on him, though he has seldom testified "publicly," and never "from house to house" in his parish, "repentance towards God and faith in the Lord Jesus Christ:" though he has by no means watched over the souls of his parishioners, "as one who is to give account:" though instead of being "instant in season, out of season," he has in truth never been *instant* at all: though instead of sympathizing with the state of his parishioners, he has seen indifference and worldly-mindedness prevail among them, without his rest being broken, or his peace disturbed; and has never felt serious alarm on this account, except when the Baptists, or the Methodists, have threatened an inroad into his parish: and though, instead of declaring to his flock "the whole counsel of God," he has no sound or distinct knowledge of it himself. Nay, so far are these endowments of the true minister of Christ from being thought by the higher classes, necessary for a clergyman, that he, who possesses them, must not expect to be honoured with the character of respectable: at least, that epithet will not be applied to him with any cordiality.

In this view of the public opinion, we have been confirmed by the speech now under review. Sir William Scott stands forth as the friend of the clergy; and he recommends them to the favour of parliament by the following description of their merits.

"Their profession, in all countries, is of most important use to society, and its general utility depends upon its general estimation.

In this country it is an eminent order of the state; it has always stood by the state with firmness, and in no times more meritoriously than in the present. The individuals are, in a large proportion of them, men of learned, and many of them of elegant education. Literature, both useful and ornamental, has been in no country so largely indebted to its clergy. Many of them are taken from among the best and most respected families of our country; and it is, on all accounts, religious, moral, and political, anxiously to be wished, that the families of our gentry should continue to supply a large proportion of our clergy. Such men are not the subjects of an extreme and overstrained legislation." &c. &c. (p. 54.)

In the above eulogium, the clergy receive the praise of political importance, loyalty, respectable parentage, good-breeding, and, above all, of learning both useful and ornamental. But an absolute silence is observed on those higher points, essential to the character of the true minister of Christ. Sir William says not a word of their deep and sound knowledge of Christianity; of their keeping themselves "unspotted from the world;" of their devotedness to the duties of their profession; of their unwearied labours to win souls to Christ; or of the success of those labours. All that is most important in the Christian minister is, in the Baronet's description, a blank; and what is supplemental, or adventitious and wholly extrinsic, is made the exclusive subject of praise. We mean no offence to Sir William Scott; but we cannot help remarking, that his eulogy of our clergy, is, *mutatis mutandis*, very much of a piece with that pronounced by Mr. Fox on the Duke of Bedford.

Other parts of the pamphlet prove, that Sir William Scott did not confine himself to points which he has selected as the grounds of his panegyric, and omit noticing those which are still more essential to clerical excellence, from any apprehension that the real character of our clergy would not warrant higher praise. The tenor of his pamphlet evinces, that he did not conceive that higher praise was to be attained: this particularly appears in pages 43, 44, and 45 of his speech. He is there pleading for a disparity of income among the clergy; and recommends it from a consideration of the beneficial

effects found to result from it in the English Church, and of the evils which flow from equality of income in the Scotch and foreign Protestant churches. And what are the circumstances on which he dwells? He expatiates on the advantages derived from disparity of income, as it affects good breeding and literature; but he says not a word on the effects which would be produced by equality or disparity of income, in the more essential points of the true clerical character; except what may be implied in his observation, that if the clergy were ill-bred they would be in danger of being "infected by a popular fondness for some or other species of a gross, a factious, and a fanatical religion." In speaking of the Church of Scotland he remarks,

"That their harvest of literature has been principally produced within the last thirty or forty years; within which time, I understand, a more liberal provision has been made for their clergy. Sir, I presume, that I state a fact that is generally admitted, that from the revolution downwards till that time, the clergy of Scotland had not taken a distinguished share in the literary occupations of Europe, even in those of a theological nature. They have amply paid up their arrears, and their country has, in part at least, paid up its arrears to them, of a due and honourable maintenance."

The Baronet rests his whole argument on literature; and neither inquires, nor shews the smallest symptom of thinking of the inquiry, what change may have taken place in the Scotch Church of late, with respect to the radical and essential branches of the ministerial character and office. Had he instituted such an inquiry, we fear he would have found, that the increase of income and of literature in the Church, had been attended by an evident decrease of sound orthodoxy, and of spirituality and simplicity of character among the ministers; and of zeal, industry, and success in their parochial labours.*

Eminence in literature, if not carried too far, does not only adorn a

* It will not be supposed, that we mean to state this fact as forming an objection to the measure (a measure, in every point of view, desirable) of making a competent provision for all the parochial clergy.

Church, but is highly useful to it; especially if the studies of the clergy have been chiefly confined to branches of science of a theological nature. But in comparing the State of a Church at different periods, to lay the whole stress on its improvement or decline in literature, is to reason, as might easily be shewn, on very unscriptural grounds.

Sir William reasons in a similar manner, when he speaks of foreign Protestant Churches in page 45.

"This I may venture to say, as a general position, that the general effect of an equality and mediocrity of provision, is to produce an equality and mediocrity of talent; and, I think, I do not misrepresent in saying, that it has had some such effect upon the foreign Protestant Churches, when I refer what they have produced to any comparison with the splendour of the literary fame of the Church of England."

Here also literature, and literary talents, are the first objects of Sir William's attention. Nay, he appears to think, that the great field for the employment of the talents of the clergy is, not in parochial instruction, admonition, exhortation, and reproof, but in literature. This conclusion seems to be fairly warranted from his adverting to no employment of their talents but in literature; and from his confining his view to that species of talent, which is called forth and nourished by possessing, or rather by aspiring to, large clerical incomes. Literary talents may be thus promoted; but we are inclined to think, that no clergyman ever became a more active, honest, and useful labourer in his parish, from his income being affluent rather than moderate; and it is still less likely, that any such effect would be produced by his aspiring to high and lucrative preferment.

The opinions, on which we have now been commenting, are those of a man of high character, great ability, great experience, and great connexions. We fear they must be considered as a fair sample of those, which are very generally entertained in the circle in which he moves, and in the assembly which he addressed in delivering them. We have, therefore, read them with much concern. Opin-

ions so sanctioned are likely to produce an extensive effect among our clergy; and every man who thinks them calculated to convert the ministers of the blessed Gospel into little more than patterns of good manners to the lower orders, engines of state, and repositories and vehicles of science, will do well to counteract their influence.

We need not dwell on the extreme jealousy, with which ministers of Christ should listen to views of the clerical character so much at variance with those, which the scriptures hold forth. It is very difficult for a clergyman altogether to resist the undue influence of the opinions of, what is commonly called, the more respectable part of the community; especially when those opinions are sanctioned by the avowed sentiments of eminent and illustrious individuals. But if he means, indeed, to tread in the steps of his lord and master: if he really wishes to be one of those who "are not of the world, but are chosen out of the world to testify the Gospel of the grace of God," John xv. 19. Acts xx. 24. let him beware of courting the world's applause, and of being swayed by the world's opinions. Let him learn from God, and not from man, what are the primary duties of a Christian minister, and what ought to be his great aim, and his constant endeavour. The word of God will inform him, that decorous manners, and decent external conduct and literature, demand the attention of a clergyman; but it will also convince him, that these have, by no means, the first claims to his attention. He will find that his great business is to take heed unto himself, and unto the flock of which the Holy Ghost hath made him an overseer, (how awful a charge!) to feed the Church of God, which he hath purchased with his own blood. Acts xx. 28. With this object truly at heart, he will shun the snare laid for him by the false opinions of clerical duty entertained by the great mass of his contemporaries, and bow to no authority but that of his Bible.

We will conclude our review with

some admirable lines from our great modern poet Cowper, on the character and duties of ministers of Christ. Most of our readers have, we doubt not, seen and admired them; but few will dislike to have them brought under their view again.

"I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine, and
whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause.

Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and
own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.

There stands the messenger of truth: there
stands

The legate of the skies! His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken
heart,
And, arm'd himself in panoply complete
Of heav'nly temper, furnishes with arms,
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect.

X.C. A serious Call to a constant and devout Attendance on the stated Services of the Church of England; in an Address from a Clergyman to his Parishioners. By the Reverend THOMAS ROBINSON, M. A. Vicar of St. Mary's, Leicester. 12mo. pp. 34, price 6d. London, Rivington's, 1803.

In a well known publication, entitled "Scripture Characters," Mr. Robinson has given proofs of his attachment to the *doctrines* of the Church of England; he now appears in the character, which he has been long known to maintain in his parochial circle, of a zealous advocate for her *discipline* and *worship*. To that clergyman who is conscious of *keeping back nothing that*
Christ. Observ. No. 17.

is profitable to his hearers, it must be a distressing circumstance to find the love of novelty so far infecting those for whose edification he labours, as to draw them from those stated means of religious improvement which God has honoured, and still honours with his blessing. A trial of this kind seems to have given birth to the tract now before us: and however painful it may have proved to the author, yet as it has prompted him to write on the subject, we trust that the interests of religion will, on the whole, be benefited: this little production being well calculated to prevent that defection from the Church, of which the levity of the present times affords too many instances.

We will present our readers with the several arguments for conformity to the Church of England, which are here stated.

The first is, that "the Church of England is truly apostolical." Mr. Robinson does not undertake to prove, that the Apostles of Christ intended to prescribe, in every trivial matter, how all the different societies of Christians, in all ages and countries, should be arranged and ordered: but the appointment of ministers, and the doctrines to be inculcated, are articles which he conceives have not been left at large: and in these two points, he recognises, in the Church of England, a strict imitation of apostolic example.

The *different orders* of ministers in our Church is, indeed, sanctioned by the earliest usage, as the most learned Dissenters from the establishment are obliged to confess. And if the distinction of ministers into bishops, priests, and deacons, can claim such high antiquity, it may be fairly inferred, "that the Apostles themselves approved, if not commanded, this constitution of things." "Now it is this distinction," the author observes, "which forms the very essence of our ecclesiastical establishment, and which discriminates it from all the sectaries around us."

In the other point, namely, purity of doctrine, our Church stands immoveably fixed "upon the foundation

of the apostles and prophets, Jesus Christ himself being the chief corner stone." In this most important point, she bids defiance to controversy; evangelical truth pervading the whole system of her offices, as well as being clearly, distinctly, and fully stated in her articles. Surely, as our author expostulates, "a separation" from such a Church "ought not to be thought of for matters trifling in themselves and of mere indifference." (p. 14.)

The next reason for conformity urged by Mr. Robinson, is the excellence of our form of common prayer.

"A model," as he justly observes, "of simplicity, combined with dignity, and, on that account, well adapted to the purposes of devotion." (p. 14.)

With respect to precomposed forms of worship, we have, beyond all dispute, antiquity on our side. The early liturgies of Christian Churches still extant, are incontestible evidence in their favour. Nor can it, with any propriety, be urged by those who practise psalmody in their worship, that a set formulary obstructs the influence of the Holy Spirit in the act of devotion; the objection lying as much against precomposed poetry, as it does against precomposed prose. Equally nugatory is the objection against always using the same words. He to whom religious worship is addressed, looketh to the heart; and if that be devout, will not reject a prayer because he has heard it before. We conceive with our author likewise, that "it may be no small advantage to the people to know, beforehand, what are those supplications and thanksgivings which they are called to offer up." Where extemporaneous prayer is offered, we apprehend that the mind of the worshipper is sometimes drawn away from the object of worship, to examine the composition of him who leads the devotion of the assembly. Nor is the minister himself without danger of being too much concerned to vary his expression, and thereby to forget that heart-searching God whom he addresses, in endeavouring to obtain the approbation of those sinful worms who hear him.

Among other advantages of precomposed forms, that is not the least important which our author has mentioned in page 15. Our form of common prayer "is a security to the nation, that, however the abilities or the principles of the officiating clergy may vary, there shall not be wanting in her temples a form of sound words, with which her faithful members may cordially and profitably surround the throne of grace." This is, indeed, "a security of no small value." Whatever may come from the pulpit, from the desk we are in no danger of hearing the licentiousness of heterodoxy, or the reveries of fanaticism.

Having pointed out, with great judgment, the excellence and advantageous tendency of different parts of our Church service, the author proceeds to a very important reason for steady conformity, namely, the strong obligation we are under strenuously to co-operate in maintaining a constitution of such importance to the welfare of our country, and so well calculated to secure and perpetuate true religion as the Church of England. This argument is exhibited by Mr. Robinson at considerable length: we shall make no apology for laying it before our readers.

"It is not, perhaps, sufficiently considered, even by persons *professing godliness*, what deference and submission are required by the holy scriptures to be paid to civil governors. Their injunctions indeed cannot bind you in opposition to the divine will."—"But in all things lawful and honest they have a strong claim to your obedience and strenuous co-operation. Let it be supposed, then, that they are solicitous to promote the interests of real Christianity, to diffuse and perpetuate the knowledge of the Gospel, to establish a system of sound instruction and of fervent devotion; that they erect temples and set apart an order of men for the due administration of divine ordinances; that they appoint pastors and teachers throughout the nation, who shall attend to the spiritual concerns of the poorest and meanest subjects, and who shall be protected in the faithful discharge of their office. This is, indeed, a grand plan: it is no other than to become 'nursing fathers' to the Church. But in order to give this plan its proper and full effect, there should be a general union and concurrence of all ranks. Little differences of opinion should not be scrupulously insisted on, so as to create divisions, which might defeat, or much obstruct the whole design. But all

should be willing to concede a point, if it can be done consistently with truth and a good conscience, and to rejoice in yielding that conformity, which may contribute to secure so important and so extensive an advantage. Such appears to be your duty, as members of the community, and it is no more than 'submitting to every ordinance of man for the Lord's sake.'

"Your compliance may, therefore, be urged on motives purely religious. Is the established Church sound and Apostolical? Does it maintain the unadulterated principles of Christianity? Then it will afford you an opportunity, through the protection and assistance of the civil government, to promote truth and piety in the most effectual manner. Let its ministers be consistent with their engagements, orthodox, spiritual, and zealous, and what a door of extended usefulness is opened to them! They may 'labour in the word and doctrine' with the most pleasing prospect of success. Every fair occasion, which they could wish, is given them to declare 'all the Council of God' to many thousands, who would not otherwise hear it. What can you do better, than strengthen their hands, assist their deliberations, and patronise all their efforts for good? But by withdrawing yourselves from their communion, and setting up a plan of dissension, you turn your influence against them: they obtain at least no countenance, no support from you.

"By the constitution of our Church the best human provisions are made for the securing of true religion in the land. Its strongest recommendation is, that it has regard to future ages, and lays a plan for transmitting the pure word and worship of God to generations yet unborn. Its ministers may die, or men of corrupt minds may arise among us, desirous of introducing 'another Gospel;' but our principles are fixed; the Articles, Homilies, and Liturgy, form an impenetrable barrier against error, and while these remain we cannot be involved in darkness; we shall possess 'the form of sound words' and a spiritual service. We should be solicitous to hand down so valuable a treasure to our latest posterity, and should therefore beware of encouraging that enterprising and innovating spirit, which would entirely destroy it, or deprive it of its chief excellency." (p. 20—22.)

While the reader is urged by these considerations to conform to the Church of England, he is exhorted to consider, on the other hand, how much he may, by his separation from it, increase the growth of some other religious society, which, though at present pure, may eventually degenerate and deluge this country with the probable influx of the most pernicious sentiments. Those who may have been solicited to separate from the

Church would, therefore, do well to consider, with the most serious attention, the following passage in the pamphlet before us.

"What is that other plan of worship, what the government and principles of that religious society, which you are invited to join? However widely the Dissenters differ from each other, (and they stand as far asunder as they do from the Church itself,) yet they almost all agree in giving the supreme direction and control to the people, abolishing all subscription to articles of faith, and leaving the minister at large to offer up prayer and praise according to the dictates and feelings of his own mind." Under this constitution of things, "various wrong dispositions are stirred up among the members of the same community. The faithful minister is checked in his efforts, and is greatly obstructed in his usefulness: he must consult the wishes of the majority, however corrupt, or be in danger of being driven from his place; for he is dependent upon them for his continuance and his pittance of support. One separation follows after another: and these endless divisions not only embitter the followers of the same master against each other, but give the enemies of all religion occasion to blaspheme." In the Church of England you may not be flattered by being called out to notice or power, or be distinguished for your knowledge and zeal; but your situation is not, on that account, the less favourable to spiritual edification.

"A society of Christians thus constituted, without establishing any test of orthodoxy, or forms of public devotion, though at their first union they be sound in the faith, upright in their views, and exemplary in their conduct, is likely to degenerate." "Strong, indubitable facts justify our suspicions of danger. Not a few have fallen into the Socinian heresy, who are descendants of most orthodox ancestors, and now propagate their fatal errors in those very buildings, which were erected with the view of opposing and refuting them. Here then the magnitude of the mischief appears: a society so fallen has not, like the Church, the means of correction or revival within itself. The socinianized members are principled against the truth, and more firmly than any others will resist any attempt to restore it. Such a plan, in the event, is most injurious to the interests of sound religion, and gradually tends to its subversion." (p. 26—28)

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"If divisions may be introduced," as our author observes, "for any trifling objections, or to gratify some private wish, or even in prospect of better edification, then there is an end of Christian peace and concord." That body is torn and wounded, "which we should

study, by all means in our power, to render still more compact, to strengthen, and to heal." We fear that many in the present day are not "sufficiently aware of the nature and the mischievous effects of schism;" and it is too obvious, that "such very lax notions have lately prevailed concerning all ecclesiastical, as well as civil order and discipline, that almost every man has thought himself released from restraint, and at liberty to *do that which is right in his own eyes.*" "This state of things," as Mr. Robinson observes, "cannot be favourable to the progress and continuance of sound religion, however, for the present, there may be vast appearances of zeal and fervour." (p. 29.)

Happy shall we be to find, that this well written tract fulfils the object for which it is composed. One of the unfavourable signs of the present times is, the little regard paid, even by men "professing godliness," to those numerous and pointed passages of the New Testament, which teach us to dread the evil of schism: a matter so little thought of that, in some cases, as our author remarks,

"No eminence of ability, no fidelity or diligence, no purity of doctrine or holiness of life in the parish priest, have been sufficient to secure to him the affections even of the most serious part of his congregation; but they have departed from him in multitudes, upon the appearance of a strange teacher, whose endeavours, as it afterwards appeared, were to unsettle and divide."

We apprehend that this evil will increase, unless those whose business it is to instruct, shall more generally follow Mr. Robinson's example, and while they state the importance of the opposite virtue in the scale of Christian obedience, labour, with prudence and affection, to cure men of that distempered love of novelty from which separation often proceeds.

We shall only detain our readers while we advert to the epithet by which the Anti-Jacobin Reviewers have thought fit to characterise the author of this tract, in their number for February last, p. 189. Mr. Robinson is there called "a Calvinistic Methodist;" a name which they must know will be considered by many who read their work, as equivalent to an enemy of the doctrine and discipline of the Church of England. But let any candid man compare this sententious de-

nunciation with Mr. Robinson's pamphlet now under review, and let him then say, whether Mr. Robinson can be considered as a Methodist in any sense of the word, which implies a disregard of the doctrinal truths taught, or of the regular order enjoined, by the Church. The Anti-Jacobin Reviewers, in their number for April, page 440, deny that they "admit anonymous libels on the moral character of individuals?" We leave it to their casuistry to reconcile this hardy denial with the assertion to which we have alluded.

XCI. *Asiatic Researches; or, Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia.* Vol. VI. 8vo. pp. 606 London, J. Sewell. 1801.

WORKS of this description come properly under our notice no otherwise than as they bear an aspect upon religion or morality. The former volumes of the Asiatic Researches, had we existed at the time of their appearance in our present capacity, would, on this ground, have merited and received a considerable share of our attention; and we should have eagerly seized the opportunity of executing the most grateful part of our office—that of bestowing deserved commendation. The illustrious founder, and first president of the Asiatic Society, Sir William Jones, after a profound and rigorously impartial investigation of the evidence afforded by the new object of his researches, was rejoiced to find his historical inquiries end in a confirmation of the Mosaic account of the primitive world; thus furnishing to the disciples of the religion of Christ a signal triumph over their enemies, who by pre-occupying an unexplored field of argument appeared to gain a temporary advantage; and providing for them an impregnable body of evidence in favour of the same cause, which, we promise ourselves, no future efforts of a contrary tendency, however vigorously or insidiously conducted, will be able to weaken or destroy.

By these contributions the Asiatic Researches acquired a character, which would naturally prepossess the public

mind in favour of the future volumes of that work, in respect both of the principles upon which they should be conducted, and the importance of the matter which they should contain. In both these respects, however, the attentive reader of the present volume will find cause to correct his prejudices.

Infidels have not uniformly adhered to one mode of attack upon the citadel of our faith. In more simple times, they had the comparative honesty as well as hardihood, to carry on their assaults openly and without disguise, though not indeed with the fairest weapons. But a method which invited to sober and rational investigation, was by no means found favourable to the cause which it was intended to serve. Experience has taught, and discipline has qualified, the assailants of Christianity to adopt another method, and one which is, in general, attended with far greater success; and now our religion is undermined by artful misrepresentations, by transient reflections, by an appeal to the passions, by degrading comparisons; but by no method so effectually as by *insinuation*; that base expedient, which produces the effect of an assertion without exposing to the responsibility of one; that stiletto of the literary assassin, which inflicts a deadly wound, while the hand that gave it is concealed.

The plan and object of our work naturally attract our attention to No. VIII. of the volume before us, ON THE RELIGION AND LITERATURE OF THE BURMAS. BY FRANCIS BUCHANAN, M. D. Its subject and its length entitle it to our principal, and indeed, for the remainder of this critique, our exclusive regard. We cannot add, without regret, that to the perusal of this paper, a considerable portion of the foregoing observations owe their origin. If our suspicions are unfounded, it is barely possible that they should not have been dissipated by some unequivocal expression in the course of a long disquisition upon a subject, which seems to invite, if not to oblige to, a declaration of the author's own religious sentiments.

Dr. Buchanan's account of his own

performance is, that during a short stay in the *Burma* empire, he obtained the best information he was able; that being ignorant of the language, his view of the subject of his inquiry would have been very superficial, had he not been assisted by the use of three Latin treatises, communicated to him by Captain Symes; and that these treatises united into one connected account, and interspersed with some observations of his own, constitute the dissertation which he presents to the public. If this paper contained any information very remarkable either for its novelty or importance, we should be tempted to lay some extracts of it before our readers.* But the *divinity* which it inculcates is our principal concern, and to that we shall confine ourselves.

The observation (p. 173) that prophecies and dreams are in great credit among the Burmas, "*as among all rude and ignorant nations*," and the sarcastic appellation "*all good people*," (the same page) applied to some superstitious persons, are such as do not naturally fall from the pen of a religious writer. At page 178 is another reflection of the same stamp, passed upon Paulinus, concerning whom the author expresses his wonder, "*that the vigilance of the good father did not discover it*" (the rude imitation of a ship near Zabudiba) "*to be Noah's ark*."

But the passage, on many accounts, most deserving of our attention, is that which occurs page 255.

"The religion of the *Burmas* is singular, as exhibiting a nation considerably advanced from the rudeness of savage nature, and in all the actions of life much under the influence of religious opinions, and yet ignorant of a supreme being, the creator and preserver of the universe. The system of morals, however, recommended by these fables, is perhaps as good as that held forth by any of the religious doctrines prevailing among mankind. The motives also by which these fables excite to good works, unite the temporal nature of the *Jewish* law to the future expectations of the *Christian* dispensation: while having adapted the nature of the rewards and punishments to the conceptions of our present faculties, they have all the power of the *Mohamedan* para-

* Dr. Buchanan sometimes ventures to set his authority in opposition to that of Sir William Jones. See pp. 185, 204, 301.

dise; and having proportioned these punishments and rewards to the extent of virtue or vice, they possess the justice of the *Roman* purgatory, but without giving to priests the dangerous power of curtailing its duration."

What is the effect of this system of morals ("perhaps as good as that held forth by any of the religious doctrines prevailing among mankind," and combining the united advantages of Judaism, Christianity, Islamism, and Popery,) our readers will be curious to learn, and our author shall inform them.

"It must, however, be confessed, that the practice of morality among the *Burmas* is by no means so correct as might be perhaps expected among a people, whose religious opinions have such an apparent tendency to virtue. In particular, an almost total want of veracity, and a most insatiable cruelty in their wars and punishments, are observable among them on the slightest acquaintance." (p. 256.)

The reader will observe in the first cited passage, which continues to be our text, that good morality is carefully represented as independent of true religion. This is a favourite and important point, and we find it again inculcated with respect to some former inhabitants of the *Burma* empire, of whom "it is universally agreed, that their morals are extremely good:" but "their religious notions are so crude, that although they believe in a future state, yet they are ignorant of its being a state of reward or punishment." (p. 300.)

But we have not yet done with the passage in question. The confusion and equalization of the true religion with an imperfect, with a corrupted, and with a false one, is of that species of argument which deserves the title of the *argumentum palmarium* of infidelity. Its effect with those who go no deeper than the surface of things, is instantaneous and decisive. In the same strain of argument, "the laity" (we are told page 292,) "endeavour to please God, by all kinds of amusements," &c.; and the word *Bura*, inscribed on some temples, and signifying respectable, "is a phrase only given either to God, and to his images, &c.; or to the king, &c." (p. 293 :) although *Godama*, a deified man, is the only object of worship among the *Burmas*. See pp. 265 and 271. Agreeably to the same mode of argument, a certain

fast among that people is represented as "a kind of Lent," (p. 297 ;) and Lent it is afterwards called without any qualification. (p. 299.)*

That between a true and one or more false religions there may exist some general features of resemblance, we are so far from being inclined to deny or dissemble, that such resemblance appears to us to be a necessary consequence of the principles of imitation, upon which every imposture must proceed, which promises to its author the smallest probability of success.† But together with this general resemblance, we contend that there may be found a radical and essential difference, sufficient to satisfy all whose prejudices do not stand in the way of their conviction, of which religion the pretensions are to be admitted. Where a competition of pretensions regards the temporal interest of men, they in general argue like rational beings, and do not suffer themselves to be imposed upon, without having used at least some precautions to guard themselves against deception. But in the concerns of religion it is directly the reverse; and nothing is easier than to persuade men, that, on this subject, the distinction between truth and error is so obscure,

* Revelation has been attacked, less formally and deliberately, in some former volumes of the *Asiatic Researches*. In that immediately preceding, we recollect an assertion invalidating the *Mosaic Chronology*. But a thousand years are nothing in the way of a modern speculator. In an earlier part of the work we likewise recollect to have met with some coarse reflections hostile to religion, in a paper of Mr. Reuben Burrow; and if mathematical skill qualified a person to appreciate moral evidence, or conferred upon him a disposition to yield to its force, some regard might be paid to his authority.

† "As for any marks of resemblance in matters circumstantial, this will give us no manner of concern. The shame of this allegation must be with the Deist; who can, in conscience, bring it into account, for the equal falsehood of both" (the Jewish and Pagan religions;) "seeing, were the Jewish (as we pretend) true, and the Pagan false, that very resemblance must still remain. For what, I pray, is a false religion, but the counterfeit of a true? And what is it to counterfeit, but to assume the likeness of the thing usurped? In good earnest, an impostor, without one single feature of truth, would be a rarity even amongst monsters." Warburton's *Div. Leg.* book IV. sect. 1. the end.

that all attempts to discover it must be fruitless.*

We have only to add, that those who take advantage of this infirmity of our nature, to address to it arguments, of the futility of which they themselves are sensible, are guilty of a breach of moral honesty which deserves the sharpest reprehension; and if the religion which they endeavour, by such means, to discredit be true, are authors of misery to others, which will be requited with tenfold severity upon themselves.†

XIII. *Part the First of an Address to the Public from the Society for the Suppression of Vice, instituted in London 1802, setting forth, with a List of the Members, the utility and necessity of such an Institution, and its claim to Public Support.* London, Spragg, Hatchard, &c. 1803. pp. 106.

In our first volume (pages 331 and 610,) we had the satisfaction to announce the formation of this society, and we then expressed a hope that the public would derive extensive benefit from their future labours. Their success has already been considerable. The subscribers are numerous and highly respectable, and their vigorous exertions both to prevent and punish the infraction of the laws against vice and immorality, have had, we doubt not, a very beneficial influence.

* Infidels in general seem to possess, on the subject of *religion*, the same kind of discrimination, as was exhibited, with respect to the *arts*, by the honest General Mummius; who, when he was sending to Rome the inimitable pieces of painting and sculpture, which he had taken in Corinth, threatened the persons to whom they were entrusted, that if any of them were injured or lost, they should replace them at their own expense.

† To the fifth volume of the *Asiatic Researches*, professed to be printed verbatim from the Calcutta edition by Sewell and others, an advertisement is prefixed by the publishers, which deserves to be noticed for its impudence and profaneness. The writer of this advertisement endeavours to place the Hebrew and Hindu *scriptures* (for he applies the same term to the writings of Moses and the Hindus) on an equal footing as to authenticity, and under a verbal disavowal of "an intention to support the Hindu writings in preference to the Hebrew Pentateuch," clearly shews that he gives as much credit to the one as to the other, and most pointedly aims at reducing the doctrines of divine truth to the level of Hindu superstition.

The address very properly commences with a copy of his Majesty's proclamation against vice and immorality. On the express declarations, and authoritative injunctions contained in it, the society might have fairly rested their vindication, as well as their claim, to general support. They have thought it necessary, however, to state, at considerable length, the reasons of their institution, viz.; The rapid increase of infidelity, insubordination, and licentiousness; the acknowledged insufficiency of the unassisted efforts of the magistracy to repress these growing evils; the experienced inefficacy of the aid of insulated individuals in enforcing the laws; and the evident advantages of combination in other cases; reasons which, it must be allowed, fully justify the measure. (p. 27—41.)

The objects of the society are stated to be—*To put those laws in force which provide for the regular observance of the Lord's day; to suppress blasphemous and licentious books and prints; to prevent frauds in selling by false weights and measures; to protect female innocence; to correct the evils arising from lotteries; to suppress disorderly houses; and to punish breaches of the peace, profane swearing, and cruelty to animals.* A numerous and respectable society instituted for such purposes, it is argued, will not only assist the magistrates, give increased energy to the execution of the laws, and obtain accurate and comprehensive information respecting the nature and extent of particular evils; but will operate powerfully, by the weight of influence and the force of example, in discountenancing vicious practices, and in exciting throughout the community a disposition to co-operate in promoting the common cause of religion and virtue. (p. 42—55.)

The address then details, as a ground of encouragement in the present instance, the beneficial effects which similar societies produced in former periods of our history, particularly at the commencement of the last century. (p. 65—80.)

Such associations, it is affirmed, are much more necessary in the present day, than they were in the reign of

William and Mary, on account of the wider prevalence of evils which threaten the destruction of social order and call for the united exertions of the wise and good. (p. 85—99.)

The report derives additional encouragement from the success which, in our own days, has attended the well-timed efforts of the Proclamation Society formed in 1789, for the purpose of enforcing his Majesty's proclamation. (p. 99—101.) See *Christian Observer*, Vol. I. p. 51.

The above is a brief abstract of this address; an address which reflects credit on the patriotism and well-intentioned zeal of its authors. It paints in glowing colours the alarming deterioration of modern manners, and manifests a very commendable solicitude for the correction of prevailing enormities. We regret, therefore, that our duty to the public compels us to qualify our praise by stating some points, in which we think the publication before us materially defective.

Had we perused this address before we were apprised of its origin, we should have concluded it to have been the declamatory effusion of a warm individual, and not the deliberate representation of a grave and respectable association; for, to say nothing of its diffuseness, it is greatly wanting in that dignified calmness and simplicity which give weight to public addresses, and many of its assertions are evidently far too strong and unqualified. The following extract will furnish a specimen of these faults.

"At the present day, vice is bold, daring, and unawed: it is unmoved by threats, and unappalled by the fear of correction: it stalks abroad in all the careless security of hardened guilt and desperate depravity. The blush of shame is no more: the ingenuous feelings of detected irregularity, the fearful and retiring consciousness of vice are gone: a base, shameless, obdurate, and persevering obstinacy in evil has succeeded." (p. 50.)

Our next criticism may appear too minute, but it is dictated by a wish to guard against the possibility of mistake, on a point of the first importance. The intention of the society (p. 42.) is said to be to attend to *principles*, "knowing that if the source be pure, the stream will be pure also." But in applying

the word "*principles*" to the regular observance of the Lord's day, we conceive that they use it in a sense which is not very common. The regular observance of the Lord's day will be a never-failing effect of religious principle, but the day may be strictly observed, as it was by the Pharisees of old, where no such principle exists. The only true religious principles are the fear and love of God; issuing in the exercise of every holy, devout, and spiritual affection and in the performance of all the divine commands—a fear and love resulting from a sense of the inestimable love of God to us in our redemption by Jesus Christ, and wrought in the heart by his holy Spirit. We should have been glad to see, on the part of this society, avowedly the champions of religion and morality, a more distinct acknowledgment of these Christian principles as well as of their dependence for success on the divine favour and blessing, and of their determination to make the scriptures the *supreme* rule of their proceedings.

In the propriety of proceeding with "*moderation*," which is largely insisted upon in different parts of the report, and particularly from the sixtieth to the sixty-fifth page, we cordially concur. We strongly object, however, to such passages as the following:

"It is by no means their intention to enforce those provisions of the law which, from the evident change of manners, may be considered as obsolete, or to shock the feelings of modern life by attempting to circumscribe those ordinary gratifications, which the enlarged freedom of the present times has sanctioned and prescribed." It is necessary "to distinguish between those gross or unbecoming irregularities, which at all times threaten the well being of society, and those acts which former times have considered as aberrations from rectitude," "but which the refinement of modern life admits as practicable or indifferent." "Indecency, at one period of civilization, is considered as decency in another." (p. 60—62.)

We have found it difficult to affix a precise meaning to these expressions. As far as we can understand them, they seem to intimate, that the society had judged it expedient to limit their attempts at reformation to the lower classes of the community. But this

restriction, when we consider the influence of example, appears, even on the ground of expediency, to be highly questionable. Allowing, however, that it were politic to grant immunity to delinquents of the upper classes; was there any necessity for proclaiming it? If in the prosecution of vice, the society are to be restrained by a regard to "the allowed habits," "the feelings," "the refinement of modern life," and "the enlarged freedom of the present times;" is not this to depart from the purposes avowed in some other passages of their report? and having affirmed that the principles generally prevalent in the world are, in the highest degree, corrupt and unchristian, may they not be understood to intimate a design of respecting these very principles?

We have been led to fear, from the passage above alluded to, as well as from other parts of this address, that the society might be influenced to relax, in some degree, the sternness of their own principles, by a *dread of the imputation of Methodism*, that bugbear which leads many, who profess a regard to religion, to reduce the principles and motives of Christianity to barren generalities, and deters them from boldly entering their protest against the vices of the higher ranks. We are far from meaning to insinuate, that this would be an unfounded apprehension. On the contrary, we are well persuaded, that no one, who engages cordially in promoting the interests of vital religion, though perfectly regular in his deportment and warmly attached to the Church, will escape the name of Puritan or Methodist from those who hate to be reformed. The address states in one place, that

"Religion, the main spring of moral action, if taught at all, is taught in so *superficial and cursory a manner*, that but few precise ideas are received into the mind, and *the heart remains callous and insensible* to those peculiar motives which revelation proposes as the *basis and incentives of morality*: hence that morality which prevails is rather *heathen* virtue, improved from the stolen light of revelation, while the jewel revelation itself, whose faint ray illumines this gloom of

heathen night, is past by, forgotten and neglected." (p. 96.)

Let us then suppose, that a clergyman persuaded of the truth of the above statement (which we fear is too true), and affected by the prevailing disregard to religion complained of in the report, should zealously endeavour to awaken those "whose hearts are callous and insensible;" that lamenting the "superficial and cursory manner" in which religion is taught, he should preach with all earnestness that *repentance toward God, and faith in our Lord Jesus Christ*, form the only true "basis," and the love of God and the hope of his favour the only true "incentives" of Christian "morality;" or that, following the steps marked out by this society, he should attack the mass of Christian professors as no better than "heathens;" and affectionately urge them, if they would escape from the wrath to come, to place no dependance on a participation of the sacraments, or an attention to the external observances of the Church, but to seek the end for which alone these were instituted, the renewal of the heart in holiness: what would be the effect? Could he avoid incurring the charge of methodism? We would not, however, be understood to intimate the most distant disapprobation of a zeal on the part of the society to guard against religious enthusiasm. We conceive it to be their duty. But we would remind them, that as there are fanatics in religion, so also there are fanatics in politics and morality, and that to adopt any immoral means of promoting a moral end, is that species of enthusiasm of which this society is, perhaps, in the most danger. We are led to this reflection by reports which have reached us, that the society had practically proceeded in their attempts to discover guilt, upon the principle of doing evil that good may come; a report which we should have been glad to have seen contradicted.

To conclude. We cannot but highly approve of the institution of this society: they have our best wishes and our prayers for the complete success of

their plans of reformation. If, however, the voice of friendly admonition from us could reach or influence those who superintend its affairs, we should be disposed to say, that if they would emulate the success of former societies, they must tread in their steps: they must fearlessly avow themselves hostile to every sinful practice: they must scrupulously adhere to the scriptures as the guide of their conduct, and the measure of their principles: they must disclaim every substitute, however specious, or by whatever names it may be sanctioned: in particular they must reject that dangerous principle of general expediency, which, pretending to enter into the designs of the Almighty, makes his laws of secondary authority, and supersedes the force of the most sacred injunctions.

XCIII. *A Dialogue between a Minister of the Church and his Parishioner, concerning the Christian's Liberty of choosing his Teacher.* By the Reverend THOMAS SIKES, M. A. Vicar of Guilsborough. London, Rivingtons. 1802.

A second Dialogue between a Minister of the Church and his Parishioner, concerning Christian Edification. By the same.

A third Dialogue between a Minister of the Church and his Parishioner, concerning Gospel Preachers, or Evangelical Ministers. Harborough, Harrod. 1803.

ALTHOUGH the last of these three tracts be anonymous, we suppose that we shall commit no error in ascribing them all to Mr. Sikes.

We have no wish to withhold from the author the just commendation of having written much that is valuable in itself, and at the present time deserving of peculiar regard. But when we extend our judgment to the whole of the contents of the dialogues before us, we feel ourselves under the necessity of considerably qualifying and limiting our commendation. It would lead us into too much detail were we to notice every position which appears to us to be questionable: suffice it to say, that Mr. Sikes, in our opinion, would have employed his pen to much better purpose, had he undertaken only to prove that the laity ought not to leave their parish Church for another without the most weighty considerations. He even

goes so far as to insist, that the relation between a minister and his parishioners is of the same necessary and indissoluble nature, as that which exists between a parent and his child.

But upon the question of the absolute illegality, upon any consideration, of leaving one's parish Church to repair to another, we leave Mr. Sikes to settle matters as he is able with Dr. Croft, who, in certain cases, is an advocate for the practice. See *Anti-jacobin Review* for 1803, page 188, and *Christian Observer* for 1803, page 172, &c.

We strongly suspect, but cannot certainly affirm, that the character of Mr. B—— is overcharged; and we might venture the same observation with respect to the still more extravagant character so graphically portrayed, *Dial. iii. pp. 33—37.* But this we make no hesitation to assert, that to offer to the public such characters, as a general and faithful representation of the whole body of those, who are stigmatised as Gospel Preachers and Evangelical Ministers, is with difficulty to be justified even upon the most flexible principles of morality.

XCIV. *Fair Argument; or, Four Dialogues between a Clergyman and Mr. Day, a Parishioner.* Published by a Member of the Church of England. Clipstone, Morris. 1802.

THIS work is evidently intended as an answer to the preceding. The speakers are here a clergyman and Mr. Day, as in the former they are a minister of the Church and his parishioner, *Twilight.* This author does not spare the weak side of Mr. Sike's argument; but in some instances he seems to have pushed his advantages too eagerly, and to have betrayed himself into difficulties.

In this publication, as in the former, we are to seek for what was most wanted, and most to the purpose—an accurate statement of those causes which *are*, and those which *are not*, of sufficient weight and consideration to justify the laity in bestowing their attendance upon another, in preference to their parish Church.

The directly opposite sentiments of Mr. Sikes and Dr. Croft upon this subject, shew that the question involved

in it is not easily to be decided by any party.

Authors, who take the side of the question, which it is the object of this pamphlet to defend, are generally represented as hostile to the Church: with how much justice the following quotations are adduced to determine.

"The commission given to all priests is a high and heavenly commission; and this, doubtless, is the source of all their power and authority in the Church of God. Without receiving commission from the great head of the Church by ordination, it is an impious presumption in any man to meddle with the priest's office. Yet in these evil days, hordes of daring novices, that have nothing to recommend them but impudence, put on the clerical appearance, and would be considered as the ministers of religion. The most regular and pious part of Dissenters lament with us, to see men without ordination, or approbation of bishops or presbyters, without any regular call from God or man, take upon themselves the office of public teachers. These meteors are not the lights of the world, which blaze for a moment, and then are lost in their native darkness. If any thing can bring ordination and the priesthood into contempt, it is the profligacy of priests, and the presumption of laymen, that will do it. Every real friend of religion will contribute all in his power towards supporting the honour of the Gospel-priesthood and ministry. To degrade the ministerial office, is to wound religion itself; and every thinking Christian will beware, that the enemies of Christ's kingdom, by whatever names they may be called, aim at nothing more, in the present day, than to bring the priestly office into contempt." (p. 33.)

"I have examined, with some care and pains, the very strongest pleas for dissent that have yet been made, and found them fallacious. Nothing short of proving that the Church of England is not a Church of Christ, can justify a separation from her communion; and they who tear and divide the Church of God, take the most effectual means in the power of man to blot it out from the face of the earth. Were I inclined to turn out of the established Church to-morrow, I know not where to go; for the Dissenters are not agreed, neither respecting doctrines, nor discipline, nor Church government: the different numerous denominations amongst them, are full as opposite to one another as they are to our Church. We cannot possibly believe they are all right: it is more natural to conclude that they are all wrong. When we see swarms leaving the Church of England, and in leaving, plead that there is *but one right way*, and that they choose this; yet no sooner leave than they take different roads, some to the east, and some to the west, some to the south, and others to the north, and every party crying, as they go, *We are right!* Is this the way to con-

vince us that they are so? God loves union, and hates confusion." (pp. 38, 39)

Associations have so powerful, though an insensible, effect upon the mind, that we could have wished the author before us had chosen some other *mode* of overturning the principles of Mr. Sikes, than that of making a layman confute and discomfit his parish minister.

XCV. *Plain Thoughts on the New Testament Doctrine of Atonement.* By JOHN SIMPSON, of Hackney. 8vo. pp. 91. London, J. Johnson. 1802.

WE took up this pamphlet with the reasonable expectation, that, whatever might be its faults in other respects, so important a discussion would, at least, be conducted with temper and sobriety. We, however, soon found ourselves disappointed. We had scarcely turned over a page or two, when we were assailed by a rapid succession of intemperate and abusive expressions, which did not cease to offend our eyes and our patience, till we reached the conclusion of the pamphlet.

Although we could rely upon the most cursory inspection of this publication for the proof of our assertion, we will save our readers the trouble of a reference, by transcribing a few (and only a few) of the expressions to which we allude. "Crafty and assuming priests" are very soon introduced (p. 3:) the mysteries of our religion experience as little mercy—they are called "that complication of ignorance and falsehood," (p. 3;) "priestly arrogance and spiritual demagogues," then make their appearance, (p. 5:) creeds are "undigested crudities," (p. 7:) we are again favoured with the introduction of "fraudful, proud, overbearing, avaricious priests," (p. 7;) and "human systems," are, throughout, the object of implacable and furious hostility. We do not think proper to try our readers' patience by any further detail of such expressions; but shall content ourselves with barely referring to a note at page 82, which will serve for a crown to the whole.

A work, in which so disproportionate an attention has been paid to this species of embellishment, will excite

no every sanguine expectation of close and conclusive argumentation ; and, indeed, he who peruses this pamphlet must feel a considerable degree of surprise at the extreme inacquaintance which the author discovers with the subject selected for discussion ; at his recourse to arguments which have been repeatedly shewn to be futile, the vulgar and frivolous objections which he adopts, his misrepresentation of the opinions of his opponents, and his suppression of the strong body of evidence on which the commonly received view of the atonement is founded.

The discussion before us sets out with a fundamental error. Reason has a province assigned, and faculties ascribed to her, to which, even according to her own legitimate decision, she has no pretensions. On the subject of revealed religion she has three distinct offices, and no more—to determine its truth, to ascertain its meaning and to submit.

We will state Mr. Simpson's hypothesis respecting the New Testament doctrine of atonement as briefly as we are able. He undertakes to prove, and flatters himself that he has proved, that "satisfaction by the death of Christ is not a doctrine of scripture," (p. 77;) nor was there "in it, any thing of the nature of substitution," (p. 34;) "God loved his rational creatures, *merely because they were his creatures,*" (p. 27;) and in the death and resurrection of Christ it was not his object to reconcile us unto himself, (p. 36.) The death of Christ has no efficacy ascribed to it, but that of qualifying him for his resurrection, and by that mean to afford an assurance to Christians of their resurrection, (pp. 31,

32.) It is only necessary here to point out to our readers the common fallacy, by which a *part only* is put for the *whole* of an effect. The assurance of our resurrection was, undoubtedly a *part* of the object of the death and resurrection of our Saviour, but the *entire* object comprehended much more. It appears likewise that our author, in his zeal to establish "a God all mercy," cannot, or will not, distinguish between the wrath which God manifests against sin, and his being "a wrathful incensed being." (p. 42.)

Mr. Simpson offers it as his apology for the present publication, that he had "never seen any thing written professedly on the subject, which appeared to him satisfactory," (p. 11.) Did we entertain the hope, that the force of reasoning would produce an impression upon his mind, we should presume to recommend to his perusal the elaborate work of Grotius *De Satisfactione* and the equally elaborate, but more appropriate, *Discourses on the scriptural Doctrines of Atonement and Sacrifice*, by the Reverend William Magee, D. D. To us, these treatises are not rendered less "satisfactory" by the pamphlet of Mr. Simpson.

It is with pleasure, however, we do our author the justice to observe, that, in some respects, he does not proceed to the same excess as Dr. Taylor, and the Unitarians; and that he does not admit the opinion, that an hereditary faith and an external profession of Christianity supersede the necessity of personal conversion. (pp. 14—27.)

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

You have already received admonitions from more than one benevolent adviser, on the subject of your work. But no one of them, as far as I have observed, has favoured you with any suggestions for the improvement of your *style*. I proceed, therefore, to offer you some useful information, re-

specting the rules to be observed, in order to the acquiring a fashionable, elegant, and beautiful style. It is possible that you may have heard, in the course of your (I fear) antiquated mode of education, that the most proper and eligible method of putting ideas into words, is to use such words as are natural, simple, suitable, and

intelligible. But, Sir, this is a profound mistake. Perhaps you may tell me in reply, that this was the mode pursued and approved by Demosthenes, Cicero, and the many Greek and Roman orators and writers, who are the glory and boast of antiquity. To all this I have only one thing to say, and that is, that Demosthenes, Cicero, and all these Greek and Roman geniuses, knew nothing of fine writing. Yes, Sir, I say this, and I am bold to maintain it: and I moreover add, that it has been reserved to be the glory of a favoured band of literary *optimates* of the present age, to discover, establish, and adorn, a new code of phraseological regulations. From this system, which possesses respectability without antiquity; ingenuity, without complexity; delicacy, without feebleness; lustre, without ostentation; and moral rotundity, without intellectual obtuseness;* I will extract three or four rules, and illustrate them by five or six examples, accompanied with seven or eight comments.

In the first place, Sir, it will extremely embellish your language, if you now and then give new terminations to old words—for instance, you may denominate an entertaining story “an *amusive* tale;” or ascribe the evils of life to “*deceptive* causes.” My next door neighbour, the schoolmaster, who is a knowing man in these matters, calls this practice *Kainotelomutism*.

My second rule is, that you should aim at new, and heretofore unthought-of, associations of adjectives with substantives. There is a law interdicting the connecting a man with his grandmother, &c. &c.; but, fortunately, there is no table specifying forbidden compacts between nouns substantive and nouns adjective. Here then is free range for a lively imagination. You may, therefore, astonish your readers, by telling them of “the

equivoque of personal identity,” “being beautifully unravelled by the help of *collateral incident*.” And if you talk to them of “the course of *social event*,” they will feel themselves as delightfully puzzled, to conjecture what “a *social event*” can mean, as if you proposed to them one of the most arduous charades to be found in the Ladies’ Pocket-book.

Thus, again, should you have occasion to applaud a detail of the sufferings of a king and queen, or of a prince and princess; you may call it “a very affecting portraiture of royal privation of nature’s claims.” How a privation of the claims of nature can be a *royal* deed, is a question, which will be enough to overwhelm moderate intellects. But you know, Sir, to astonish and perplex, is, according to my principles, an achievement of the very highest order.

Again, I would suggest to you, as an admirable expedient for enlivening and improving your language, that you should aim at the frequent interspersions of certain little *prettinesses* of expression, which it is not easy to define, but of which it is happily very easy to give you some examples: for instance, you may inform your town and city readers, that “*syivan* delights give a charm to rustic nature:” you may also enrapture the amateurs of tragedy and romance, by describing “the tender pathos of catastrophe;” and by representing all the incidents of a history, as “*hinging*” upon “the *ill-starred existence*” of the hero of it. But if you would attain the *ne plus ultra*, the zenith, the north pole, the—what shall I call it? of exquisite amænity and felicity of phrase, you must sketch “a portraiture” of “those flitting beings of folly, whose transient emanations of Buckism glimmer their short day along the path of Bond-street.”

The use of alliteration, as an embellishment of language, has been established so long, and sanctioned so fully, that it is unnecessary for me to say any thing in recommendation of it. I shall therefore content myself with hinting, that when, in imitation

* This *with-and-without* style is becoming extremely fashionable among the mimetic tribe of writers; and no wonder; for though the *invention* of it might require some little ingenuity, not an atom is necessary for the *adoption* of it.

of some other reviewers, you proceed to a proclamation of the pre-eminence of your principles and practice, you must not forget to plume yourself on the possession of the "impervious ice of impartiality."

My next expedient for the formation of a fine style, is the occasional and judicious introduction of unintelligible phrases. The happy effect of this practice in exalting your credit as a learned man, and a fine writer, needs not to be pointed out. *Obscurity* is allowed to be one source of the sublime: and the well known adage says, *Omne ignotum pro magnifico est*.

In conformity to this rule, you may take occasion to say of somebody, (no matter whom) that *his prejudices* "preserved him from the perpetration of crime, and guarded all the avenues of his heart from the obtrusion of actual guilt." The readers of this passage would find *rare* employment for their sagacity. They might, perhaps, betake themselves to the Ethics of Aristotle, in hope of obtaining some elucidation of this mystic sentence. But mortifying disappointment would terminate all their researches; and they would be compelled to admit your *superiority*, by confessing that you are *above* their comprehension.

But, that I may give a complete instance of the rule which I am recommending, I quote this inimitable sentence—"If there be a tint of romance spread over the outline (of a story,) it is such an one as gives to fact a brighter glow of virtuous and honourable impression." Here, Sir, you will perceive, is a constellation of beauties, which I leave you to contemplate at your leisure. You will admire the impenetrable veil of mystery, under which the writer of this sentence conceals his meaning, when he talks of the *tint of an outline giving a glow of impression to fact*: and you will confess, that he sets all interpretation at defiance, when he speaks of the *virtuous and honourable impression of fact*, as capable of being heightened by romance—that is, by *falsehood*.

I will trouble you with only one

rule more, and that refers to a particular case. Should you have occasion to characterise the *translation of any work*, and wish to give it the most exalted praise, you may be supplied with a hint for appropriate terms of panegyric, by being told that the requisites of a *good translation* are the same with those of a *well-made jerkin*; and that, therefore, it is a high recommendation of the one, as well as of the other, to say, that it is "*close and easy*."

I might subjoin to these rules a few hints, for the skilful extrication of yourself from any *scrape*, into which you may fall. I might suggest to you, that if any thing should appear in your work, of which you should afterwards find reason to be ashamed, you might plead, that you were *out of town* when the obnoxious article was inserted. And when this plea became too stale to be repeated, you might employ the equally valid one of your having been *sick*.* I am afraid, however, that such pleas would be insufficient to apologize for the insertion of any thing grossly improper in your work; for if you should be *absent*, or *ill*, it would be your duty to commit the superintendence of your publication to some one of similar principles with yourself; who would be sufficiently, if not equally careful, to guard against the admission of heterodoxy, slander, or folly. To suppose you would be at a loss to find such a substitute, would be to suspect you of being in a state of miserable destitution, as to associates and friends.

But, Sir, there is one circumstance which I am especially bound to mention. You will have observed, that I have quoted several sentences, in illustration of my rules for the improvement of the style of your publication. Justice requires that I should point out the treasury from which I drew these rich samples of elegant diction. I therefore beg leave to inform you, that for every quotation contained in this paper, I am indebted

* If the editor of any review should be told by his conscience, that in all this I allude to *him*, I can only say, that *I* cannot help his conscience being so uncivil.

to the appendix to the thirteenth volume of the Anti-jacobin Review; and, that the appropriation of the credit of these inimitable passages may be the more precise and just, I must add, that these quotations are *all* extracted from that part which is written by the *Reviewer* himself; and not from any passages which he has inserted from the work which he was reviewing. If any of your readers should be desirous of seeing the whole, of which the parts are so curious, I beg leave to refer them to the 459th, and the eight succeeding pages of the appendix just mentioned.

In conclusion, let me remark to you, that some advantages may be anticipated from this attempt to shew, that the more ethereal and sublimated graces of composition are capable of being reduced to rules, and taught by precepts. The time has been, when astronomers supposed that the comets were mere vagabonds of the sky; for which no regular orbits were appointed, and to which none of the laws of planetary motion could be applied. Maturer observation corrected their error: and the periodical revolutions of those eccentric luminaries are made the subject of correct calculations; and their re-appearances are anticipated, no less than an eclipse of the moon, or hot weather in the dog-days. So, Sir, the brilliant extravagances, the beautiful absurdities, the sublime inconsistencies, and the illimitable vagrancies of imagination, which leave far behind them the dull boundaries of fact, reason, and sobriety; these, Sir, though despised and avoided by your phlegmatic common-sense-men, are now systematized, and subjected to didactic rules, and may be illustrated (as you have seen) by exquisite examples, and supported by the most magnificent authorities.

I have now nothing more to add, except it be to commend my admonitions to your serious regard, and to assure you of the sincere good will of

Your very humble servant,

CRITO.

To the Editor of the Christian Observer.

I HAVE perused the British Critic for April, with a very great share of satisfaction. If any proof of the ability of its conductors were wanting, it would be obtained by a reference to their review of *Jones's Analysis of the Epistle of the Romans*, (p. 383.) Their candour and impartiality are also strikingly evinced in several instances. They venture to speak with approbation of the productions of two men, whom the Anti-jacobin Review has stigmatized as *Methodists* and *Schismatics*, viz. *Mr. Scott* and *Mr. Robinson*, (pp 439 and 440;) and notwithstanding the thundering anathemas pronounced by the editors of that review and by Dr. Kipling, they refuse to consider Calvinism, as *ipso facto* excluding those who hold it from honest subscription to the articles. "The difference of opinion," they observe, "between the moderate Calvinists and moderate Arminians, if it recurred to our reformers (as we think it must have done,) seems not to have been considered by them as of any importance; and both these denominations of Christians may subscribe the thirty-nine articles in a *true sense*." British Critic for April, page 379.*

I was particularly pleased with their review of Mr. Gisborne's Sermons, (p. 411.) The warm commendation which they bestow on that work, does them no small credit both as critics and as divines. In proportion, however, as I am pleased with the general strain of their remarks, I am anxious to obviate the ill effects of two or three mistakes, into which, it appears to me, they have fallen.

1. The Reviewers observe, (p. 417.)

* I am sorry, however, to remark, that the Editors of the British Critic have deviated widely from their usual candour, in their manner of announcing Mr. Daubeny's intended reply to Mr. Overton, (see British Critic for March, p. 340.) They ought to have reviewed Mr. Overton's work, and manfully combated his arguments, instead of attempting to discredit him by a side wind. On this instance of literary unfairness, I may possibly take another opportunity of commenting.

that Mr. Gisborne's "picture of enthusiasm in page 367, is *specifically opposed to the pretences of the teachers who call themselves evangelical.*" I do not know how to reconcile this remark with their usual candour. It certainly is not supported by any one expression in Mr. Gisborne's sermons, and it can, therefore, only be considered as the conjectural assumption of the Reviewers, grounded, I fear, in some degree, on prejudice. It is very remarkable, that Mr. Gisborne's views of enthusiasm will be found in substance exactly to correspond with those of Mr. Scott, (see Christian Observer, Vol. I. p. 590;) a gentleman whom the British Critic may be considered as implicating, (see their number for April, p. 439,) in the guilt of calling himself an *evangelical* minister.

2. Mr. Gisborne's second sermon, they observe (p. 413,) shews, "that nothing but perfect obedience could obtain justification under a perfect law; which being impossible, the atonement of the Redeemer could alone *supply the deficiency.*" One would be apt to infer from this passage, that Mr. Gisborne had represented the atonement of Christ as so eking out the scanty measure of human obedience, as to render it available to our justification. Nothing, however, can more directly contradict, not only the general spirit, but the express words of the sermon in question, than such a mischievous and unscriptural sentiment. Justification, Mr. Gisborne uniformly represents as in the strictest sense of the word a *free gift*, proceeding *entirely* from the unmerited grace of Christ, and not in the *slightest* degree from man's obedience. See Sermon II. *passim*.

3. Mr. Gisborne's doctrine, the Reviewers remark (p. 412) is, "that our works as they never could have purchased, so neither can they obtain salvation *of themselves.*" The qualifying expression here introduced forms no part, however, of Mr. Gisborne's doctrine, as is evident from a passage which they quote in the succeeding page. Good works "cannot buy salvation: they can pay *no* part of its price; *they must let that alone forever.* *Indispensable* as they are, they are valuable

but as evidences, the sole evidences of that faith which justifies through the grace that is in Christ Jesus."

In approving of this last quoted passage, the Reviewers have decided, at least as far as depends on them, the controversy between Mr. Overton and Mr. Pearson on the subject of justification; and supposing them to adopt, as they profess to do, the sentiments of Mr. Gisborne, they will be found in perfect agreement with you, Sir, upon this controverted point; a circumstance which cannot but afford you great satisfaction. Your words are these—"Though repentance and good works are not the *conditions* of justification, yet they are the *necessary fruits* of that faith through which by grace we are justified, and also the *evidences*, the *indispensable* and only sure evidences, of our being justified." Christian Observer, Vol. I. p. 443. Allow me, Sir, to make one more remark. The conductors of the British Critic give it as their clear and deliberate opinion, that Mr. Gisborne's doctrine is "sound," that it is "the doctrine of the Gospel and of the Church," and that it is "free from danger." With what consistency then can they commend, as they have done, *Rotheram's Essay on Faith*, a work the views of which are entirely at variance with those of Mr. Gisborne on some most essential points? Of this fact, I think, they can scarcely fail to be convinced, if they will take the trouble of comparing the essay of Mr. Rotheram with the sermons of Mr. Gisborne.

S. L.

To the Editor of the Christian Observer.

In the Anti-jacobin Review for March, (p. 336) is the following passage—"The Christian Observers "charge us with favouring popery, *because* in a catholic country we ventured to prefer a catholic establishment to a methodistical anarchy." On turning, however, to your number for February, I find this to be a partial and unfair representation of the grounds on which you rested your accusation. You state no less than *ten* reasons for the suspicions you entertain, but the editor of the Anti-jacobin Review has conveniently

contented himself with alluding to *one* only; that one, without doubt, which appeared to him the best suited, (particularly when clothed in his own words,) to answer his purpose of proving the more than semi-methodism of the Christian Observer.

A writer who has lately charged the Anti-jacobin Reviewers with "lax morality and corrupt criticism," is called by them "a wilful and audacious liar," (number for April, p. 439.) Under pain, however, of a similar compliment, I cannot help expressing my opinion, that, in the instance which I have adduced, they have furnished at least one proof of that writer's charge; for I know not how to reconcile the passage quoted above, either to the canons of criticism and morality established by Mr Daubeny (in a pamphlet which they lately reviewed, and on which they

bestowed its due meed of praise,) or to the principles of

AN HONEST ANTI-JACOBIN.

To the Editor of the Christian Observer.

THE writer of the letter signed E., in the last Christian Observer, begs to acknowledge an error into which he has fallen. The mistake occurs in the second column of the 260th page, lines 6 and 7. The marks of admiration there stated to be subjoined to a passage in the Anti-jacobin Review, are certainly indebted for their existence to the writer's want of recollection. The expression, "shield," ought to have been "brazen wall."

A literal copy of the above acknowledgment was sent to the Editor of the Anti-jacobin Review on the 21st instant.

24th May, 1803.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

REEVES'S BIBLE.

WE ought not to have so long delayed apprizing our readers of the obligation which they, in common with all who value the scriptures, are under to John Reeves, Esq. one of the patentees of the office of king's printer, for the pains he has taken in editing the BIBLE and BOOK OF COMMON PRAYER. *The Bible is printed in a new manner, in order to facilitate perusal; and the Book of Common Prayer contains an introduction explaining the whole of the Church service, with notes on the Epistles, Gospels, and Psalms.* The following is a list of the various editions now printed by Mr. Reeves, and published by G. and W. Nicol, Pall-Mall, with their prices in boards, viz.

	£.	s.	d.
The Bible, with notes, in 9 vols. royal 4to. finely printed	18	18	0
Ditto, 9 vols. royal 8vo. ditto	7	17	6
Ditto, 10 vols. with the Prayer Book, ditto	9	1	6
Ditto, 9 vols. crown 8vo.	3	3	0
Ditto, without notes, 4 vols. demy 8vo.	2	0	0
Ditto, ditto, ditto	1	10	0
The New Testament, with notes, 2 vols. royal 8vo. finely printed	1	7	0
Ditto, without notes, demy 8vo.	0	7	6
The Common Prayer Book, royal 8vo. finely printed	1	4	0
Ditto, crown 8vo. ditto	0	17	0
Ditto, demy 12mo.	0	8	0
Ditto, crown 12mo. finely printed	0	10	6
Christ. Observ. No. 17.			

Ditto, ditto, ditto	0	11	0
Ditto, ditto	0	4	6
The Psalter, demy 8vo.	0	5	0
Ditto, with notes, 12mo. finely printed	0	4	0
The Gospels in Greek, crown 8vo.	0	6	0
Ditto, ditto	0	4	6
A Collation of the Hebrew and Greek Texts of the Psalms	0	8	0

These editions of the Bible are intended to provide the public with a book, which may be thought more convenient and useful than the Bibles in present use. They are printed in a larger letter, and divided into thin and commodious volumes. In displaying the text, a distinction is made between what is prose and what appears to be metre in the original. Each book is broken into sections, conformably with the natural division of the several subjects; but by means of small figures in the margin or above the text, the usual division into chapters and verses is still preserved, for the sake of reference; for which purpose alone it was originally contrived. It is material to observe, that no part of the text is augmented, abridged, or altered, in any way whatsoever from that of the Oxford Church Bible, printed in 1769, which was then adjusted with great care.

The editor has had two objects principally in his contemplation, first, by giving to each book a sectional division, to assist the reader in forming a comprehensive view of the several subjects of which it treats; and, secondly, by subdividing the sections into suitable paragraphs, to prevent the interruption of thought

which is apt to arise in the perusal of short disconnected verses.

To this new division and arrangement of the text, the editor has subjoined notes, intended shortly to explain difficult passages without leading the reader into long and unnecessary digressions. The Hebrew and Greek renderings are brought more distinctly into view, and the most material references are preserved in the notes.

The introduction to the Book of Common Prayer contains, first, an inquiry into its history; and second, practical observations on the nature and objects of all the services used in the Church. These are further illustrated by notes on the Epistles and Gospels, and on the Psalms.

The Psalter in 8vo. contains not only the Psalms in the Liturgy, but those also of the Bible translation in parallel columns. The Psalter in 12mo contains only the Psalms of the translation in the Liturgy, to which are subjoined explanatory notes.

Such is the outline of a work, in executing which, we understand, the editor has expended a very large sum. That he might suit the taste and purse of different purchasers, he has varied his books so as to provide five different Bibles, and six Prayer Books, besides Testaments, Psalters, and the Gospels in Greek.

It may be proper in this place to obviate an objection which has been made against these publications, that they are dear. Their price, without doubt, considerably exceeds that given for common Bibles, (for the Bible has been made the cheapest book extant) but compared with other books of similar paper and print, it is not to be esteemed high priced. A more mean and niggardly spirit has generally prevailed in the purchase of Bibles than of any other book. New editions of other books are esteemed for their convenience and neatness: Is the Bible to be estimated by its cheapness only? yet many persons avail themselves of an accommodation originally intended for the poor, and in a gentleman's library the word of God is often found the meanest book on the shelf.

It is but justice to add, that the paper used in these editions is good, the type neat, and the printing, as far as we have examined it, correct. We highly approve of the general plan, and wish that the Bibles printed for common use were permitted to copy its example, in marking the verses only by a small marginal reference. The plan laid down for framing the notes was judicious, viz. that they should be numerous and short, so that nothing might be passed over which appeared to need annotation, that no annotation should digress from the text, and that nothing should be inserted which was learned, curious, or novel. The notes may be, therefore, considered as containing what the editor judged most necessary in the voluminous commentaries of Patrick, Lowth, and Whitby, not to mention others.

We heartily wish success to this public

spirited and useful undertaking; and feeling that whatever tends to the more general diffusion of the knowledge of scripture deserves encouragement, we cannot help expressing our hope that the liberality of the public will, at least, indemnify Mr. Reeves for the heavy expense he has incurred.

The Reverend G. S. FABER, Fellow of Lincoln College, Oxford, and author of the *Horæ Mosaicæ*, has in the press, in two volumes 8vo. *A Dissertation on the Mysteries of the Cabiri*, or the Great Gods of Samothrace, Troas, Crete, Italy, Egypt, and Phœnicia; being an attempt to shew that the several Orgies of Bacchus, Ceres, Mithras, Isis, Adonis, and Cybelè, were founded upon a union of the commemorative rites of the deluge with the adoration of the host of heaven.

LINNAEUS's *Vegetable Kingdom*, translated and enlarged by Dr. TURTON, is in the press. This work forms a continuation of the *Animal Kingdom*, recently published. The remaining class, that of *Minerals*, is preparing for the press.

In the press, *The History of France*, from the year 1790 to the Peace of Amiens, by JOHN ADOLPHUS, Esq. F.A.S.: to form, with "the History of France, to the Revolution in 1790," already published, a complete History of France, from the year 240 to 1802.

Rivington's continuation of DODSLEY's *Annual Register* is proceeding at the press. The volume for 1793 will be published the latter end of June; and that for 1794 early in the next winter, when also it is intended to publish the volume for 1801, being the commencement of a new series. The proprietors hope to be able to publish annually two volumes, until the volumes from 1794 to 1800 are printed.

In the press, *A History of Galvanism*, chiefly drawn from SUE's work on that subject, with a familiar introduction to the Practice of Galvanism; by Mr. WILKINSON.—An improved edition of *A New History of Great Britain*, by the Rev. JOHN ADAMS, M.A. on a plan similar to Dr. Henry's History of England.

In NICHOLSON's *Philosophical Journal*, Vol. IV. p. 250—253, a description is printed of a Magazine Pistol, which is capable of firing nine successive balls by once charging, and that in the space of half a minute, with neither danger nor uncertainty.

Earl STANHOPE, is said to have been lately occupied with bringing to perfection an improved mode of printing. His invention, though in some respects similar to the stereotype method, is said to be superior to it in neatness, accuracy, and cheapness.

FRANCE.

The National Institute has been lately new modelled, in conformity to a consular decree. It now consists of four classes. The *first class* is that of the PHYSICAL AND MATHEMATICAL SCIENCES. The *second class* is that of FRENCH LANGUAGE AND LITERA-

TURE. The *third class* is that of HISTORY and FOREIGN LITERATURE. The *fourth class* is that of the FINE ARTS.

GERMANY.

The variety which exists in the different races inhabiting the globe, has been frequently urged as an insuperable objection against the scripture history of mankind. Professor Blumenbach, who has well studied this subject, observes, that some late writers have erred in their disquisitions respecting it, from having too much narrowed their researches; (comparing, perhaps, two races the most different from each other possible, and overlooking the intermediate races which formed the connecting links between them;) or from their having failed to examine other species of animals, and compare their varieties and degeneration with those of the human race. The first error appears in placing together, for example, a Senegal Negro and an European Adonis, without remembering that all their points of difference gradually approximate, by such a variety of shades in different individuals of the same races, or in intermediate races, that no physiologist or naturalist is able to establish a certain boundary between each gradation, nor consequently between the extremes themselves. The second error arises from not reflecting, that all the varieties of the human species are not more strange than those which take place before our eyes, in many thousands of other species of organised beings. The Professor has written a curious paper against each of these errors, which has been translated from the German, and printed in the Philosophical Magazine, Vol. III. p. 141—147, and p. 284—290. In refutation of the first error, he asserts and vindicates the two following propositions:—1. That between one negro and another there is as much, if not more, difference in the colour, and particularly in the lineaments of the face, as between many real negroes and other varieties of the human species. 2. That the negroes, in regard to their mental faculties and capacity, are not inferior to the rest of mankind. In refutation of the second error, he draws a curious comparison between the degenerations and varieties of the human race and those of swine; which race of animals he selects for the comparison, because both are domesticated, both are dispersed throughout all the four quarters of the world, and both, consequently, are exposed, in numerous ways, to the principal causes of degeneration arising from climate, mode of life, nourishment, &c.; and because the descent of these animals from one original race, as well as their degeneration, is unquestioned. Since, therefore, no bodily difference whatever is found in the human race which is not observed in the same proportion among swine, while no one, on that account, ever doubts that all these different kinds are merely varieties that have arisen from degeneration; this comparison, he argues, ought to silence those who have thought proper, on account

of the varieties in the human race, to assert the necessity of more than one parent stock. These sceptical reasoners throw out their crude speculations without the smallest regard to the authority of scripture; and, perhaps, it may be asserted, without any breach of charity, that their speculations originate in a wish to weaken the evidence of divine revelation. We rejoice, therefore, when we see writers step forward to refute them on their own ground, and we are glad of the opportunity of introducing their arguments to our readers. We find it the constant result of all investigations of this nature, that every objection against scripture, deduced from the state or history of the earth and its productions, or of the living beings which inhabit it, is retorted upon the assailant. The external evidence to the truth of scripture is thus daily acquiring strength; and the Christian, who has time and opportunity to examine the subject, will find that the very enmity of unbelievers is often the occasion of this accession of evidence, by exciting inquiries which always end in the refutation of infidelity.

ITALY.

A Latin translation will shortly be published in Italy, of the important Papers and Memoirs of Antonio de Leone, who lately died at Mexico, where he was attached to the office of secretary of state. He is said to have possessed the most ample collection that ever existed of ancient Mexican monuments of every description. He was distinguished for his intimate knowledge of the Calendar, the Chronology, the Numismatics, and the Gnomonics of that people; who have been erroneously considered as plunged in gross and degrading ignorance, but who, on the contrary, without any intercourse with the old world, had made considerable progress in arithmetic, astronomy, mechanics, and other sciences.

SICILY.

Cavaliere Landolina, of Syracuse, is said to have recovered the art of making paper from the papyrus, which grows abundantly in Sicily.

RUSSIA.

Major Anthing, in conjunction with Mr. Saunders, an English engraver, is about to publish a *Picturesque Tour through Russia*. They have access to the extensive Besborodsko collection, exhibiting views in Russia. The first number will begin with the Russian antiquities in Moscow.

EGYPT.

Some officers in the English service in Egypt have attempted to decypher the inscription upon the pillar hitherto called Pompey's. In some parts a few characters are effaced; but it appears unquestionable from those which remain, that this pillar, contrary to the prevailing opinion, was erected in honour of Diocletian by the then prefect of Egypt, whose name is in part effaced, but appears to have been either Pontius or Pompeius.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Nature and Duties of the Christian Ministry, and the Co-operation of a Christian Society with the Labours of its Ministers. Two Sermons, preached at the New Meeting house, in Birmingham, Jan. 23, 1803, on undertaking the Office of a Religious Instructor in that Congregation. By John Kentish, 1s. 6d.

Sermons preached, occasionally, in the Episcopal Chapel, Stirling, during the eventful Period from 1793 to 1803. By George Gleig, LL. D. 8vo. 7s. boards.

Letter to Dr. Goodall, Head-master of Eton School, on the Importance of Religious Education, 1s.

Letters to Mr. Andrew Fuller, on the Universal Restoration, with a Statement of Facts attending that Controversy, and some Strictures on Scrutator's Review. By William Vidler, 3s.

An Enquiry into the Nature, Necessity, and Evidences, of Revealed Religion. By Thomas Robinson, A. M. 8vo. 6s. boards.

Sermons from Advent to Whit-Sunday, selected from minor and scarce Authors; adapted to the Epistles, Gospels, and first Lessons of every Sunday, or to the several Seasons of the Year. By S. Clapham, M. A. large 8vo. 8s. boards.

Practical Sermons. By the Rev. Theophilus St. John, large 8vo. 6s. 6d. boards.

Six more Letters to Granville Sharp, Esq. on his Remarks upon the uses of the Article in the Greek Testament. By Gregory Blunt, Esq. 8vo.

The Harmony of the Prophets; or, Gleanings from Interpreters of the Apocalypse, who have adhered to Mr. Mede's Foundations, 4to.

A Sovereign Remedy in Affliction: a Sermon, preached at Wanstead, March 27, 1803. By the Reverend S. Glasse, D. D. 8vo.

MISCELLANIES.

A Journal of Travels in Barbary in the Year 1801. By James Curtis, Esq. Surgeon to the Embassy to Morocco. With Observations on the Gum Trade of Senegal, 12mo. 4s. boards.

Account of the Life and Writings of Thomas Reid, D. D. late Professor of Moral Philosophy in the University of Glasgow. By Dugald Stewart, F. R. S. 5s. boards.

Eccentric Biography; or, Memoirs of remarkable Female Characters, Ancient and Modern, 12mo. 4s.

An Easy Grammar of Geography; intended as a Companion and Introduction to the "Geography for the Use of Schools," by the same Author; with Maps. By the Reverend J. Goldsmith, 12mo. 2s. 6d.

The History of Pennsylvania, from the Settlement by William Penn, to the Year 1742. With an Account of West New Jersey, &c. by Robert Proud, 2 vols. 8vo. 17s. boards.

History of the Maroons, from their Origin to their Establishment at Sierra Leone; including the Expedition to Cuba, and the State of the Island of Jamaica for the last Ten Years. With a succinct History of the Island previous to that Period. By R. C. Dallas, Esq. 2 vols. 8vo. £1. 1s. boards.

The Trial at large of Colonel Despard, for High Treason. Taken in Short Hand by Joseph and W. B. Gurney, 8vo. 5s.

Select Criminal Trials at the Old Bailey; with the Opinions of the Judges on several interesting Points reserved for their Decision. 8vo. vol. 1. (To be continued.) 9s. boards.

A General History of Mathematics, from the earliest Times to the Middle of the Eighteenth Century. Translated from the French of John Bossat. To which is affixed, a Chronological Table of the most eminent Mathematicians, 8vo. 9s. boards.

Elements of War; or, Rules and Regulations of the Army in Miniature, shewing the Duty of a Regiment in every Situation. By Nathaniel Wood, Lieutenant in the 40th Regiment. With Engravings, 12mo. 7s. boards.

The English Military Mission into Turkey, Syria, and Egypt. Travels into Turkey, Asia Minor, and across the Desert into Egypt, during the Years 1799, 1800, and 1801, in company with the Turkish Army, and the British Military Mission under the command of General Koehler. By William Wittman, M. D. of the Royal Artillery, Surgeon to the Mission, and, upwards of Two Years Physician to the Grand Vizier. 4to. Embellished with nearly thirty coloured Engravings, from Drawings on the Spot, £2 12s. 6d. boards.

A Vindication of Europe and Great Britain from Misrepresentation and Aspersion.—Translated from Mr. Gent's Answer to Haute-terive. 2s. 6d.

RELIGIOUS INTELLIGENCE.

OTAHEITE.

THE last accounts from the Missionaries at Otaheite are dated the 8th July, 1802. A civil war had broke out in that island a few months before, in consequence of the king having taken by force, from the people of the Ata-

hooroo district, a piece of wood to which they had been in the habit of paying divine honours. The Atahoorooans made incursions into several adjoining districts, carrying devastation wherever they came. The forces of the king having been defeated in several

engagements, he, with such of his people as effected their escape, fled for refuge to the Missionaries, who were enabled, by a very unexpected concurrence of circumstances, to afford them sufficient protection. The Norfolk, Captain House, from Port Jackson, had been driven on shore, and lost in Matavia Bay about the end of March; but the crew, amounting to seventeen men, together with the guns, stores, and cargo, were saved. A Captain Bishop and six men were employed, at the same time, on shore, in salting pork for another vessel. Thus strengthened, the Missionaries, under the direction of the two captains, took every necessary precaution for guarding against an attack, and defending their position. The natives, however, gave them no molestation; deterred, probably, by the preparations which were made for their reception. The Nautilus, Captain Simpson, arriving while things were in this state, the king applied to the Europeans for aid in reducing his rebellious subjects. Capt. Bishop consulted the Missionaries on the occasion, and requested their co-operation. They declined engaging actively in the war, but were of opinion, that Captain Bishop might assist the king. Captain House being solicited by Captain Bishop to permit his men to join him, replied, that it was contrary to his orders from Governor King to take part in the affairs of the country; but the Missionaries having agreed to indemnify him to Governor King for his breach of orders, he at length consented. In consequence of this arrangement, Captain Bishop was enabled to join the king's army, with twenty Europeans; exclusive of one of the Missionaries who acted as surgeon, and the boat's crew of the Nautilus, who were sent to assist with a boat and a four-pounder. In an expedition against the rebels a partial engagement took place, in which the rebels lost one of their chiefs and a few of their men; but little progress seems to have been made in extinguishing the rebellion. The crews of the different vessels were expected soon to leave the island, a circumstance which might considerably affect the security of the Mission. The Missionaries in their letter to the directors propose an increase of their number, with the view of rendering themselves independent of the natives, and secure from future attack. It is added, that they had begun to preach in the native language, and were listened to with more attention than formerly; but no farther effect seems as yet to have followed their labours.

INDIA.

Mr. Carey, one of the Baptist Missionaries in Bengal, writes, that a body of the natives, amounting to two hundred, composed partly of idolators and partly of Mahometans, who resided about sixty miles from Serampore, had voluntarily laid aside their cast, together with all their idolatrous practices and their reverential acknowledgment of Mahomet, and had sent three deputies to Serampore to in-

quire into the nature of Christianity. One of the Missionaries immediately repaired to the place of their residence, and gave them the information they required, putting into their hands, at the same time, copies of the Bengalee New Testament. After they had perused the Testament with great care from beginning to end, a meeting was held to consider its claim to divine authority, when it was agreed that they should receive the Christian Scriptures as the word of God, and be ruled for the future by its precepts. They are said to have studied the New Testament with such attention, that they could refer with facility to almost any passage which was mentioned. The doctrine of the Trinity, the most offensive of all to Musselmen, they had admitted on the testimony of scripture. "It is a mystery; we cannot comprehend, but we believe it." The regular worship of God had been established among them, and Mr. Carey adds, that it was delightful to observe the animation with which they united in singing the Bengalee hymns. He was of opinion, that many, if not all, of them might be regarded as real converts to the Christian faith. They had begun to experience a severe persecution from their countrymen, particularly the Bramins, and their lives were considered to be in danger; but the Missionaries had made an application to the government of Calcutta, (which they trusted would be successful,) to employ its influence in protecting the natives who might embrace Christianity. We hope soon to lay before our readers a more particular account of this singular and interesting transaction.

JAMAICA.

The following Act of the Legislature of Jamaica has already been referred to by us in our religious intelligence for March. We now submit it to the attentive perusal of our readers.

"An Act to prevent Preaching by Persons not duly qualified by Law."

"Whereas there now exists in this island an evil which is daily increasing, and threatens much danger to the peace and safety thereof, by reason of the preaching of ill-disposed, illiterate, or ignorant enthusiasts to meetings of negroes and persons of colour, chiefly slaves, unlawfully assembled, whereby not only the minds of the hearers are perverted with fanatical notions, but opportunity is afforded to them of concerting schemes of much private and public mischief; we, his majesty's most dutiful and loyal subjects, the lieutenant governor, council, and assembly of this your majesty's island of Jamaica, humbly beseech your majesty, that it may be enacted; and be it therefore enacted and ordained by the authority of the same, that from and after the passing of this act, in case any person not duly qualified, and authorized, or permitted, as is directed by the laws of this island and of Great Britain, shall, under the pretence of be-

ing a minister of religion, presume to preach or teach in any meeting or assembly of negroes or people of colour, within this island, *every such person shall be deemed and taken to be a rogue and a vagabond, and within the intent and meaning of this act, and be punished in the manner hereinafter directed.*

"2. And be it further enacted by the authority aforesaid, that it may and shall be lawful for any magistrate of the parish wherein the offence aforesaid shall be committed, on complaint made to him on oath, or upon his own hearing or view, *to cause the offender to be apprehended and committed to the common gaol, and shall forthwith associate with himself two other justices of the peace of the same parish, and have authority to summon all persons capable of giving evidence to appear before them, which three magistrates so associated, shall, upon the due conviction of the offender, adjudge him or her, if of free condition, to be committed to the work-house, there to be kept to hard labour for the first offence for the time of one month, and for every subsequent offence for the time of six months each; and in case the offender shall be a slave, such offender shall for the first offence be committed for hard labour to the nearest work-house for one month, and for every subsequent offence be sentenced to receive A PUBLIC FLOGGING, NOT EXCEEDING THIRTY-NINE LASHES; provided always, that whenever the offence committed by a white person shall appear of extraordinary heinousness, it shall and may be lawful for any one or more of the justices of the peace, and he and they are hereby required, to secure the appearance of every such offender at the next subsequent supreme or assize court by sufficient bail, or commitment, to answer for the offence, and on conviction to suffer such punishment, as such court shall see fit to inflict, not extending to life.*

"3. And be it further enacted by the authority aforesaid, that from and after the passing of this act, in case any owner, possessor, or occupier of any house, outhouse, yard, or other place whatsoever, shall knowingly permit any meeting, or assembly of negroes or people of colour, for the purpose of hearing the preaching or teaching of any person, of the description herein-before declared to be a rogue and a vagabond, every person so permitting such meeting or assembly shall, on conviction thereof before the court of quarter sessions of the same parish or precinct, incur *a fine not exceeding one hundred pounds, at the discretion of the said court, and be committed to the common gaol, until such fine be paid, and until the offender shall have given a security for his future good behaviour, by recognizance, for such time, and such sum, and with such sureties as the court shall judge fit.*

"Passed the Assembly, this 17th day of December, 1802.

"(Signed) PHILIP REDWOOD, Speaker.

"Passed the Council, this 18th day of December, 1802.

"(Signed) M. ATKINSON, Cl. Con.

"I consent this 18th day of December, 1802.

"(Signed) G. NUGENT."

On the above law we have already made some remarks in our fifteenth number, page 183. It may be important, however, to state more distinctly, that in the island of Jamaica, containing a population of three hundred thousand souls, there are only twenty churches, and that in not more than one-fourth of these is public worship regularly performed even on Sundays.* Of the twenty rectors, therefore, who are appointed to superintend the spiritual interests of the island, only a small number engage, in any degree, in the work of public instruction; and not one of them bestows any more concern upon the slaves than if they were beasts of burden, and had not souls to be saved. This inattention on the part of the clergy is in no respect counteracted by the proprietors. With one or two honourable exceptions, not an attempt has been made by the Jamaica planters to communicate to their slaves the knowledge of Christianity. Can there be a more satisfactory proof, that they themselves are ignorant of its nature, and regardless alike of its blessings and its high obligations? A charge of fanaticism, when preferred by such persons, is liable to peculiar suspicion. The purity and perfection of the Gospel cannot but be odious in the eyes of men, whose sentiments are so much at variance with its spirit and precepts. We mean not to allege, that fanatical teachers may not have found their way to Jamaica, but certainly the Jamaica planters are very incompetent witnesses of the fact. *Zeal to save souls* must appear to them a very extravagant principle; nor is it likely that their estimation of its extravagance will be materially lowered by the utmost meekness or submissiveness of demeanour. Men who pretend to act from motives of which a Jamaica planter has never felt the force, must necessarily appear to him either an impostor or a fanatic.

We admit, however, that the Jamaica legislators deserve some attention, when they speak of the political evils to be apprehended from the permission of irregular teachers. Those evils may furnish a good ground for temperate regulation, but never can justify that extreme rigour which characterises the present measure. It ought to be remembered, however, that for the last ten years teachers of this description have been employed not only in Jamaica, but in the other islands, in instructing the slaves: yet not one instance has been referred to of either public or private mischief having resulted from their labours. The planters of St. Vincent's, about ten years ago, passed a similar act to that now under consideration, which his majesty was pleased to annul; but it has never been affirmed that

* This statement must be considered as applying to the period antecedent to the year 1797.

the repeal was productive of any evil : on the contrary, it is well known, that not only in St. Vincent's, but in Antigua, St. Kitts, Nevis, and other islands, very happy effects have resulted from religious toleration, and that both master and slave have been benefited, and the public security increased by the success of Moravian, Methodist, and Dissenting teachers. Sedition ought, without doubt, to be punished, and in none more severely than in the teachers of religion ; but surely the bare apprehension of sedition will not justify religious persecution. Is not the fear of sedition (for their fears are prospective) to be considered rather as a convenient colouring for the studied cruelty of this anomalous law ; a law to which we shall find few parallels, except in the annals of revolutionary France, until

we ascend to the days of Dioclesian : It is such an one however, as might be expected from an assembly of men, who are familiar with the trade of buying and selling the flesh and blood and bones of their fellow-creatures. Since the passing of this law, a methodist preacher of the name of Campbell, who lately went to Jamaica with a view to convert the slaves, has been committed to prison by the magistrates, and their proceedings have been sanctioned by the grand court. How many slaves, during the same period, may have suffered the punishment of *thirty-nine lashes*, for endeavouring to convey to their brethren in bondage those cheering hopes which they themselves may have derived from the knowledge of a Saviour, there are no very accessible means of ascertaining.

VIEW OF PUBLIC AFFAIRS.

THE question of peace or war between Great Britain and France is at length decided, we are truly sorry to say, in favour of the latter alternative, and both countries have, in consequence, withdrawn their ambassadors. This event was announced to both houses of parliament on the 16th instant, by the following message from his majesty.

“ G. R.

“ His Majesty thinks it proper to acquaint the House of Commons, that the discussions which he announced to them in his message of the 8th of March last, as then subsisting between his Majesty and the French Government, have been terminated ; that the conduct of the French Government, has obliged his Majesty to recal his ambassador from Paris ; and that the ambassador from the French Republic has left London.

“ His Majesty has given directions for laying before the House of Commons, with as little delay as possible, copies of such papers as will afford the fullest information to his parliament at this important conjuncture.

“ It is a consolation to his Majesty to reflect, that no endeavours have been wanting on his part to preserve to his subjects the blessings of peace ; but under the circumstances which have occurred to disappoint his just expectations, his Majesty relies with confidence on the zeal and public spirit of his faithful Commons, and on the exertions of his brave and loyal subjects, to support him in his determination to employ the power and resources of the nation, in opposing the spirit of ambition and encroachment, which at present actuates the councils of France ; in upholding the dignity of his crown ; and in asserting and maintaining the rights and interests of his people.”

IN HIS MAJESTY'S DECLARATION the grounds of the war are stated to be—1. That while his Majesty's conduct towards France was open, liberal, and friendly, the proceedings of the French Government have afforded striking contrast. The prohibitions which

had been placed on the commerce of his Majesty's subjects during the war, have been enforced with increased strictness and severity ; violence has been offered in several instances to their vessels and their property ; and, in no case, has justice been afforded to those who may have been aggrieved in consequence of such acts, nor has any satisfactory answer been given to the repeated representations made by his Majesty's ministers or ambassadors at Paris.

2. Under these circumstances, the French government sent over to this country a number of persons for the professed purpose of residing in the most considerable seaport towns of Great Britain and Ireland, in the character of commercial agents or consuls ; the real object of whose mission was by no means of a commercial nature, as was proved, not only by some of them being military men, but by the actual discovery that several of them were furnished with instructions to obtain the soundings of the harbours, and to procure military surveys of the places where it was intended they should reside.

3. The conduct of the French government, not only with respect to the commercial intercourse between the two countries, but in their more general political relations, appears to have been inconsistent with every principle of good faith, moderation, and justice. The system of violence, aggression, and aggrandisement, which characterized the proceedings of the different governments of France during the war, has been continued with as little disguise since its termination. They have continued to keep a French army in Holland against the will, and in defiance of the remonstrances of the Batavian government, and in repugnance to the letter of three solemn treaties. They have, in a period of peace, invaded the territory, and violated the independence of the Swiss nation, in defiance of the treaty of Luneville, which had stipulated the independence of their territory, and the right of the inhabitants to choose

their own form of government. They have annexed to the dominions of France, Piedmont, Parma, and Placentia, and the island of Elba, without allotting any provision to the King of Sardinia, whom they have despoiled of his territory.

4. In the month of October last, his Majesty was induced, in consequence of the earnest solicitation of the Swiss nation, to make an effort, by a representation to the French Government, to avert the evils which were then impending over that country. It was about this time that the French government first distinctly advanced the principle, that his Majesty had no right to interfere with the proceedings of France, on any point which did not form a part of the stipulations of the Treaty of Amiens. The Treaty of Amiens, however, and every other treaty, does not imply an indifference to all other objects which are not specified in the stipulations, much less does it adjudge them to be of a nature to be left to the will and caprice of the violent and powerful. The justice of the cause is alone a sufficient ground to warrant the interposition of any of the powers of Europe, in the differences which may arise between other states. So far, however, is the French government from allowing other states to claim the benefit of this principle, that it has declared, that, in the event of hostilities, those very powers who were no parties to the treaty of Amiens, and who were not allowed to derive any advantage from the remonstrances of his Majesty in their behalf, are nevertheless to be made the victims of a war which is alleged to arise out of the same treaty.

5. Whilst his Majesty was actuated by these sentiments, he was called upon by the French government to evacuate the Island of Malta. At no period, however, since the conclusion of the Treaty of Amiens have the French government had a right to call upon him to withdraw his forces from the island of Malta, as several of the most important stipulations of the arrangement respecting Malta remain unexecuted, and the fundamental principle, upon the existence of which depended the execution of the other parts of the article, had been defeated by the changes which had taken place in the constitution of the order since the conclusion of the treaty of peace. Even if this had arisen from circumstances which it was not in the power of any of the parties to the treaty to control, his Majesty would have had a right to defer the evacuation of the island until an equivalent arrangement had been concluded. But if these changes have taken place in consequence of any acts of the French Government, his Majesty's right to continue in the occupation of the island will hardly be contested. It is indisputable, however, that the conduct of the government of France and Spain have, in some instances directly, and in others indirectly, contributed to the changes which have taken place in the order, and thus destroyed its means of supporting its independence.

6. His Majesty has learnt, that the French Government have entertained views hostile to the integrity of the Turkish Empire, and the independence of the Ionian islands; and that they have even suggested the idea of a partition of the Turkish Empire. These views must be manifest to all the world, from the official publication of the report of Colonel Sebastiani; from the conduct of that officer, and of the other French agents in Egypt, Syria, and the Ionian islands, and from the distinct admission of the First Consul himself, in his communication with Lord Whitworth. Yet notwithstanding the right which his Majesty had hence acquired to retain Malta, the alternative presented by the French government to his Majesty, in language the most peremptory, was, the *Evacuation of Malta, or the Renewal of War.*

7. The report of Colonel Sebastiani contains the most unwarrantable charges against his Majesty's Government, against the officer who commanded his forces in Egypt, and against the British army in that quarter. This paper has been avowed to be the official report of an accredited agent.

8. In the communication of the First Consul in France to the Legislative Body, he presumes to affirm, "*That Great Britain cannot singly contend against the power of France;*" an assertion as unfounded as it is indecent, and which can be considered in no other light than as a defiance publicly offered to his Majesty, and to a brave and powerful people.

9. The conduct of the First Consul to his Majesty's Ambassador at his audience, in presence of the ministers of most of the sovereigns and states of Europe, furnishes another instance of provocation on the part of the French Government, and the subsequent explanation of this transaction aggravates instead of palliating the affront.

10. At the very time when his Majesty was demanding an explanation on some of these points, the French minister at Hamburg availed himself of his *official character of minister of the French Republic* to require the publication, by order of his government, of a most opprobrious libel against his Majesty, in the gazette of the Senate of that town; with which requisition so made, the Senate of Hamburg were induced to comply. Thus has the independence of that town been violated, and a free state made the instrument, by the menace of the French Government, of propagating throughout Europe, upon their authority, the most unfounded calumnies against his Majesty and his government.

11. The requisition which the French Government have repeatedly urged, that the laws and constitution of this country should be changed relative to the liberty of the press, and the calls which the French Government have, on several occasions, made upon his Majesty, to violate the laws of hospitality with respect to persons who have found an asylum within his dominions, and against whom no

charge has at any time been substantiated, form a further ground of complaint.

Under all these insults and provocations, his Majesty has proceeded, with temper and moderation, to obtain satisfaction and redress. His efforts in this respect have proved abortive, and he has therefore judged it necessary to order his ambassador to leave Paris.

But his Majesty, anxious to prevent calamities which may be extended to every part of Europe, is still willing, as far as is consistent with his own honour, and the interests of his people, to afford every facility to any just and honourable arrangement, by which such evils may be averted. He has, therefore, no difficulty in declaring to all Europe, that notwithstanding all the changes which have taken place since the treaty of peace, notwithstanding the extension of the power of France, in repugnance to that treaty and to the spirit of peace itself, his Majesty will not avail himself of these circumstances, to demand, in compensation, all that he is entitled to require, but will be ready to concur, even now, in an arrangement by which satisfaction shall be given to him for the indignities which have been offered to his crown and to his people, and substantial security afforded against further encroachments on the part of France.

His Majesty has thus distinctly and unreservedly stated the reasons of those proceedings to which he has found himself compelled to resort. He is actuated by no disposition to interfere in the internal concerns of any other state; by no projects of conquest and aggrandisement; but solely by a sense of what is due to the honour of his crown, and the interests of his people, and by an anxious desire to obstruct the further progress of a system, which, if not resisted, may prove fatal to every part of the civilized world.

The papers which have been laid before parliament, with the view of substantiating these various allegations, are far too voluminous to admit of their being compressed within our limits. Should we be able, however, to find room, we may subjoin, in an appendix, a few of the most material of them.

We think it right for the present to forbear all comment both on his Majesty's declaration and on the information which accompanied it, not having had sufficient time to give a clear opinion respecting them. We have no hesitation, however, in recommending to our fellow Christians, in the strongest terms, to be prepared cheerfully to fulfil those arduous duties, and to make those extensive sacrifices, which the present crisis will unquestionably require of them. We very earnestly pray, that the awful state in which we are placed, may tend, under the blessing of God, to promote a general spirit of reformation among us, and may lead all, of every rank, to seek the favour of the Almighty as our only ground of security.

Christ. Observ. No. 17.

FRANCE.

The only news from France which have not been anticipated, consist in the communication which has been made by Bonaparte to the Legislative Body respecting the rupture with this country. An answer has been returned, expressive of satisfaction with the spirit which he has manifested in resisting the encroachments of Great Britain.

A serious accident happened to the First Consul about the time that the negotiations were broken off. As he was taken an airing in his curricule, the horses took fright, and he was thrown out and severely bruised. It appears, however, that he had so far recovered from the effects of his fall as to be able to attend to business.

HOLLAND.

The dissatisfaction of the Dutch with the government of France, is said to have been greatly augmented of late. To this an order issued by the French commander in chief, on the 28th of April last, has greatly contributed. By that order, a commissary general is appointed—1. To provide provisions for the army.—2. To levy the contributions.—3. To regulate the police of the markets.—4. To find carriages, &c. &c. purposes which indicate a disposition to place the country under military government.

GERMANY.

The Emperor has sanctioned the conclusion of the Empire, but under certain conditions and reservations which are not unlikely to furnish occasion for fresh disputes.

SWEDEN.

It was feared that Sweden would be involved in a war with Russia, in consequence of some trifling differences which had arisen between the two courts. These differences, however, it is now reported, have been amicably accommodated.

ARABIA.

Accounts are said to have been received of an unexpected insurrection having broken out in Arabia, where a man of the name of Abdul Wechab has collected a great number of partisans, and threatens the overthrow of the present religious constitution of Arabia and Turkey. His followers are excited to massacre those who acknowledge the Grand Signior as sovereign caliph; and he has declared, that he will take possession of the cities of Mecca and Medina.

AMERICA.

It has been officially stated to our government by the American minister, that the French Government have ceded to the United States, in full sovereignty, the district of New Orleans, and the whole province of Louisiana,

with a reservation of the rights of navigation enjoyed by this country in the Mississippi.

FRENCH WEST INDIES.

No certain accounts have been lately received from ST. DOMINGO, but it is generally believed that the French have evacuated it.

In a letter from the colonial prefect at MARTINICO to the commissary of marine at Bourdeaux, is the following passage:—"Ever since I took possession, I have enforced the Black Code with as much rigour as was exercised before 1789. The men of colour who, under the English government, enjoyed a greater degree of moral liberty than they did under our old government, begin to be accus-

tomed to the restrictions now placed upon them. I hope, therefore, this colony will remain safe, notwithstanding its neighbourhood to Guadaloupe.

"We make every ship coming thence undergo a species of quarantine, in order to preserve ourselves from the spirit of insurrection, which unfortunately prevails in that island. I have driven out some English merchants who were settled here, whose industry was very injurious to us. I encourage the Spaniards to settle here, and do every thing I can to break off all connection with the English colonies, particularly Trinidad; but you know how difficult it is to conquer custom."

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

A MEASURE of considerable importance to the commercial world has been brought before parliament by the Chancellor of the Exchequer, the object of which is to simplify the revenue laws, as well as the collection of the customs, by consolidating into one about one hundred and seventy acts of parliament. A schedule has also been framed for the purpose of consolidating the duties in the same way as was done in 1787, making slight variations in their amount, for the sake of avoiding fractional sums. The measure is likely to be carried through both houses.

An act for regulating the Police of Nottingham has been passed, which, with a view to prevent a recurrence of the riots which have disgraced that place, gives to the magistrates of the county a co-ordinate jurisdiction with those of the town.

In consequence of a report made to the House of Commons by the committee appointed to consider the State of the Highlands of Scotland, a resolution was agreed to for preparing a bill to regulate the number of passengers, which the captains of passage vessels shall be allowed to take to the British settlements and foreign parts; and the provisions necessary for the voyage.

The Clergy Residence Bill has given birth to several discussions, and has undergone various modifications in passing through the committee. A short debate respecting its principle took place in the House of Commons on the third reading, which was on the 26th instant.

The Attorney-General has been ordered, by the House of Commons, to prosecute Mr. Davidson, of St. James-square, for the system of bribery, in which it appeared to them that he had been engaged at Ilchester.

The most important discussions which have taken place are those respecting the war. On the 16th instant, a message from his Majesty on the subject was delivered to both houses, a copy of which will be found in an earlier part of this number. The papers alluded to in the message were laid on the table of the

house on the 18th instant, some others being afterwards added on the motion of Mr. Grey and other members.

On the 23d instant his Majesty's message was taken into consideration by both houses of parliament. We must reserve an account of the debates, which took place upon the motion of an address to his Majesty, till another opportunity. The address which was moved, went to pledge parliament "to support the cause in which his Majesty is engaged; and in which are involved the rights of his Majesty's crown, the interests of his people, and every thing that is dear and valuable to us as a free and independent nation." It was carried in the House of Lords by a majority of one hundred and thirty-two, only ten peers voting against it. In the House of Commons the debate lasted for two days, and at the close of it the numbers were, in favour of the address three hundred and ninety-eight, against it sixty-seven.

Our warlike preparations have been proceeding during the month with great spirit. Admiral Cornwallis sailed from Torbay on the 16th instant with ten sail of the line and three frigates, to cruise in the channel; and Admiral Nelson has gone to take the command of the Mediterranean fleet. Several vessels, both French and Dutch, have already been detained and sent into port by our cruisers. An embargo has been laid on all shipping till convoys are appointed; and letters of marque and reprisal have been issued against the French. It is not yet known what conduct will be observed towards the Dutch and Spaniards.

A very extraordinary forgery was practised on the 5th instant, with a view to stock-jobbing purposes. A letter, purporting to be from Lord Hawkesbury, was delivered to the Lord Mayor about ten o'clock, in which it was stated, that the negotiations with France had been brought to an amicable conclusion. Copies of this letter were immediately circulated, and under the impression of the delusion which it occasioned, three per cent. consuls rose from 63 3-4 to 71 1-4. As soon as Go-

vernment became acquainted with the circumstance, a messenger was despatched to the Lord Mayor to acquaint him, that the whole was a wicked fabrication. The fall of the funds was of course as rapid as their rise had been. The three per cents. in a few minutes fell to 63. Rewards to a considerable amount have been offered to discover the author of

this audacious imposition, but hitherto without effect.

Captain Brisac, of the navy, and another person, his purser, have been found guilty, in the Court of King's Bench, of having made fraudulent returns of the quantities of provisions furnished to one of his Majesty's ships

OBITUARY.

To the Editor of the Christian Observer.

As your valuable work affords a medium for communicating any sort of intelligence which can throw light upon questions of faith or practice, I presume you will not think the circumstance, which I am about to relate, unworthy of a place among your miscellaneous articles.

A lady of a reputable station in life, widow of an officer, and the mother of a numerous family, lately wrote me a letter, the most material parts of which I propose to lay before your readers. Previously, however, to doing this, I must acquaint them, that the lady was a person of the purest moral character, singularly domestic, of an understanding naturally good, and remarkably well cultivated; and though possessed of very few religious connections, yet to all outward appearance exemplarily religious. Her family distresses had been numerous and severe; and at the period in which the letter before alluded to was written, she had sunk from the world into a retired station, where, in the bosom of those children whom she loved, and in whose deep affliction she had been as deeply afflicted, she purposed ending her days.

It was from that place, that, in a course of correspondence upon ordinary matters, I received an intimation that she wished to consult me upon a subject of the first importance. I encouraged her to fulfil her intentions, and soon after was favoured with the following explicit statement of her religious history, and of that disquietude under which she then laboured.

"I had a pious education, and good examples from my infancy; and I can remember from thirteen till I entered the world at sixteen or seventeen, that my greatest delight was reading good books and prayer. At fifteen I first received the sacrament, and constantly have done so every month from that time; but alas! often with different feelings. All my youth, it was with *comfort*, but not *enthusiastic*. Since the period first named, under twenty, I married. My sphere was enlarged. New duties arose. You know my love of children; it almost amounted to idolatry; yet still heaven was in my thoughts; and as my imagination was always warm, my devotions continued alive, and my wanderings were not very great. I felt I ought to repent of many things, and did repent; of petulance of temper in particular. I repented, then sin-

ned again. Thus I continued as daughter, wife, and mother, many, many years; neither wicked enough to be fit for a canting Methodist to convert, nor pious enough, I fear, or free from sins, to satisfy myself. However, at all and every period, I ascribed all the good to God's effectual grace, and never relied on any or the best of my performances for pardon, but wholly and solely hoped for salvation through the merits of my Saviour. With these sentiments I regularly approached the altar, sometimes more comfortably, sometimes less. Six or seven years ago, you know, many trials came upon me." ***

"When the grand calamity came on about my children "****," at that time, (I hope I am not pharisaical) I kissed the rod, was humbled, and was comforted. But shortly after I attempted to go to the holy table; I prayed for support, I *forgave*. The conflict was too much: I was forced to leave the Church; and since that, either my nerves have been so much injured, or God has forgotten to be gracious, but neither public nor private prayer, the sacrament, or any duty, can *fix* my attention.

"I can pray for a few minutes with ardour; but then I wander. No endeavours of mine can fix my scattered thoughts. If I meditate previously, those meditations wander; and yet it is odd, I can read religious books, such as sermons or exhortations, with attention, and can throw up a private ejaculation; and in walking abroad can sometimes pray with my heart, though my lips do not move; and if alone at work can throw up short prayers, usually extempore, or part of a psalm. Every form of prayer wearies me, the liturgy least of all and the psalms. My faith is so strong in God's goodness and my Redeemer's *full* atonement, that I cannot think I am a cast-away.

"I am reading scripture characters by Mr. Robinson, of Leicester. I find them congenial to me. I can keep my attention for some little time, and can join in the short ejaculatory prayers. I am sorry to find Mrs. ——— does not like them; she thinks them methodistical, I believe. I dread a canting, low, ignorant Methodist, who is for ever repeating a jargon; but there are those who are *called* Methodists, whom I love, revere, and should like to imitate. I love the true Church of England doctrines, as far as I understand them, of *faith*. Don't hurry yourself to answer. Don't recommend me too many books, or any with abstruse language; for I have not a clear head to comprehend them.

"Death, which in my earliest years I looked on as a friend, as opening the way to peace ; which, in more advanced age, I looked on without dread, I now almost fear, not only corporeally, but a dread of hereafter appals me."

The question which arose out of such a detail as that which I have given in the extracts above presented, was of too much moment to be disposed of by a hasty reply. I paused, meditated, and prayed. Having at length satisfied myself as to the mode of reply and a choice of books, I was proceeding to gratify the request of my correspondent, when a letter from her son announced to me that an attack of the influenza had suddenly carried her into the presence of God. My mind was instantaneously seized with a horror, which I shall not attempt to describe. To this has succeeded a desire of rendering an event truly distressing to my feelings subservient, in some measure, to the interests of our common Christianity. In order to this, I shall offer a few observations, *first* upon the particular case, and *secondly* upon the moral, which such an event, taken in all its parts, ought to teach us.

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self the Dutch and the German. He was thus able to maintain a correspondence with literary men in Holland and Germany; and was intimately acquainted with the state of learning, religion, and morals, on the continent. He sent to the continent many works of British authors which he thought valuable; and was in the habit of procuring and reading whatever he understood to be useful among the foreign publications. After availing himself of any advantages which his friends, or his country, might derive from these, he commonly transmitted them, along with many productions of the British press, to his correspondents, and to public libraries, in America. He was always executing some benevolent plan; but his manner of doing good was, as if he had said in the words of our Lord, "See thou tell no man."

He was remarkably adorned with that Christian charity, which "suffereth long, and is kind, which envieth not, which vaunteth not itself, which seeketh not her own, which beareth all things, believeth all things, hopeth all things, endureth all things."

Although firm and decided in his own principles, he exercised the most unaffected charity in judging of men, of measures, and of principles. It is a striking remark, though not peculiarly applicable to Dr. Erskine, that, with a deep persuasion of the universal corruption of human nature, he expressed the tenderest charity towards men individually. Severe and unsparing in judging himself, his indulgence to others had sometimes the appearance of being carried to an extreme. And it must be admitted, that an excess of candour frequently laid him open to the imposition of designing men, and of plausible representations.

His erudition, particularly in whatever related either directly or remotely to his profession, was very extensive. He was a classical scholar of the first order: and far from being satisfied with the superficial information of too many of our modern divines, he was truly a man of science, and a profound theologian.

His discourses demonstrated an accurate and comprehensive acquaintance with human nature, as well as with the Christian system. He had peculiar talents for the exposition of scripture: and his skill in biblical criticism was only equalled by his knowledge of Christian morals, and his nice discrimination of character.

He had studied carefully the form of government and the laws of his country, and, from principle, was an ardent admirer of the British constitution. He was certainly among the first in Great Britain, who discovered the existence, the nature, and the dreadful tendency of the horrible modern philosophy, so hostile to all regular governments as well as to religion; and among the first who warned his countrymen of the danger to which it exposed them.

He understood well, and practised habitually, the improvement of time; and therefore

he was to the end, a diligent and even a laborious student. From the tenaciousness and exactness of his memory, his conversation was like an index to books, to subjects, to authors, and to characters. Though he did not seek fame, and even shrunk from it, yet his uniform character, his public labours, his disinterested and active benevolence, and his few though important publications, gained him a high estimation in the minds of good men, both at home and abroad. In one word, as a scholar, as a gentleman, as a friend, as a philanthropist, as a Christian, as a pastor, who can be mentioned as excelling Dr. Erskine? In "rejoicing with those who rejoiced, in weeping with those who wept;" in enlivening and delighting his friends with his cheerful and interesting conversation; and in speaking "a word in season" to the afflicted Christian, he was surpassed by none.

In his character were united extensive learning, fervent piety, purity of doctrine, energy of sentiment, enlarged benevolence, uniformly animated by an ardent zeal for the glory of his master, and for the salvation of men.

In a good cause he was inflexible, in friendship invariable, in discharging the duties of his function indefatigable. In his public ministrations, he was indeed "a workman that needed not to be ashamed, rightly dividing the word of truth."

He endured frequent and severe attacks of bodily affliction, and at last a long course of debility and pain, with the unshaken patience and resignation of a follower of Jesus Christ. But under the pressure of age and infirmities, his mind remained entire; and to the end, he was peculiarly alive to the great concerns of religion in his own country, and throughout the world. Thus did his usefulness run parallel with his life: for though he was incapable of preaching for thirteen months before he died, yet to the day of his death, nay, even till within a few hours of that event, he was employed in the studies to which he had devoted his life, and which he strove to render subservient to the best interests of Christianity.

"He came to his grave full of years, and like a shock of corn that cometh in his season.* In an hour when he thought not, his master came to call him. But when he came, he found his servant "occupying" his talents, and "doing" the work assigned him. "Precious in the sight of the Lord is the death of his saints." "Gather not my soul with sinners." Let me live the life, "let me die the death of the righteous, and let my last end be like his. Mark the perfect man, and behold the upright, for the end of that man is peace."

DEATHS.

Paris, April 27. We are informed from Besancon, under date of the 22d, that Tous-

* He died in his eighty-second year.

saint Louverture, who was in custody at Fort de Joux, departed this life a week ago.

At Cambsbarren, near Stirling, James Hosier, aged 104 years.

At Greenwich Hospital, Lieutenant Anthony Fortye, the oldest Lieutenant in his Majesty's navy.

The Reverend Mr. Savage, of Tetbury.

Lately, in Vere-street, Cavendish-square, the Reverend Thomas Bentham, M. A. F. S. A. Rector of Woodnorton, in Norfolk, and Chaplain to Earl Cadogan.

Lately, the Reverend John Barker, Rector of Fakenham, near Euston, in Suffolk.

At High Wycombe, the Rev. Richard Welles, A. M. of University College, Oxford.

In the 82nd year of his age, the Hon. E. Arundell, uncle to Lord Arundell, of Wardour.

At the parsonage-house, New Brentford, the Rev. J. Randall.

Mr. W. Morris, of North Shields, shipwright, aged 102 years.

At Ealing, in his 79th year, Mr. T. Devenish, many years an eminent auctioneer.

April 3. At Burton-Pynset, Somersetshire, the Dowager Countess of Chatham, relict of the great Lord Chatham, and mother to the Right Honourable William Pitt, in the 83d year of her age. Her Ladyship was aunt to the Marquis of Buckingham, and was married to the late Earl of Chatham in the year 1754.

April 5. In Wimpole-street, in the 86th year of her age, Lady Frances Williams Wynn, relict of Sir Watkin Williams Wynn, Bart.

April 6. In Piccadilly, in the 74th year of his age, the Right Honourable Sir William Hamilton, K. B. &c. He was the foster-brother of his present Majesty, and by that immediate protection he procured the favourite appointment of Minister at the court of Naples, which he enjoyed with the uninterrupted approbation of the two courts for thirty-six years.

The Reverend John J. Anson Bromwich, Chaplain to the thirty-eighth regiment, and upwards of forty years Vicar of Patshall, Staffordshire.

At Ennets, in the parish of Kincardine-O'Neil, Scotland, in the 105th year of her age, Janet Gaul. Her husband, who died lately, reached his 104th year.

At Peterhill, in the county of Cumberland, Mr. John Carruthers, aged 99 years.

Last week, at Wem, Mrs. Wynne, relict of the Reverend Mr. Wynne, and niece to the Reverend Dr. Smallbroke.

Lately, suddenly, the Rev. Edward Healy, Rector of Patrington, near Hull.

April 7. At Edinburgh, the Right Hon. the Earl of Dumfries, in the 77th year of his age.

April 10. After a lingering and very afflictive illness, the Rev. Mr. Palmer Whalley, Rector of Ecton, near Northampton.

At Portsea, at the advanced age of 107, Mr. Richard Davies, many years Warden at Portsmouth-Dock.

April 2. Mrs. Mansel, wife of the Rev. Dr. Mansel, Master of Trinity College, Cambridge.

Same day, at Bath, the Rev. Herbert Randolph, LL. B. Prebendary of Sarum, and Rector of Croxton, Lincolnshire.

April 2. Sir James Montgomery, late Lord Chief Baron of Scotland. He was the uncle of the unfortunate Col. Montgomery.

April 3. The Reverend Mr. Price, Vicar of Chirk, in Denbighshire.

April 4. The Reverend Samuel Bethell, M. A. Rector of Clayton, near Brighton.

April 5. At his seat at White-place, in Berkshire, the Rev. Ralph Leicester.

Lately, at Norwich, the Reverend John Wells, forty years Rector of Hickling, in Norfolk.

Lately, the Reverend Armine Styleman, 49 years Rector of Great Ringstead, and Vicar of East Barsham, in Norfolk.

Last week, the Reverend John Lloyd, B. D. Vicar of Holywell, Flintshire.

April 10. The Reverend John Smith, Vicar of Matteshall, in Norfolk.

April 12. At his brother's house, in Bishopsgate-street, the Reverend Mr. Wall, Fellow of Merton College, Oxford.

William Park, Esq. of Baldwin's Gardens, aged 76.

April 18. At Stafford-house, in Essex, the Right Honourable John Lord Henniker.

Lately, in his 28th year, the Reverend Thomas Jackson, Head Master of the Free Grammar School at Blackburn, in Lancashire.

April 15. Aged 65, the Reverend William Holden, A. M. Vicar of Chatteris, and one of his Majesty's Justices of the Peace for the Isle of Ely.

April 19. At Towyn, in Merionethshire, the Reverend Pryce Maurice, Vicar of that parish, and Rector of Clynnin, in the same county.

April 21. At Swaffham, in Norfolk, Mrs. Benezet, relict of Claude Benezet, Esq. formerly Major of the Horse Grenadier Guards.

April 23. At her father's house in Arlington-street, Miss Fellowes, second daughter of J. Fellowes, Esq. M. P. for Norwich, aged 19 years. This lady, and her sister, dined with the Earl of Portsmouth on the preceding Sunday; on Monday she complained of the influenza, and expired on Saturday.

April 25. At the Swan Inn, Bedford, Sir John Payne, Bart. of Tempsford hall, and Lieutenant-colonel of the Bedfordshire Militia. He went to bed, apparently in perfect health, about eleven o'clock the preceding evening.

April 28. In his 78th year, Rowland Conyers, Esq. formerly of Argyll-street.

April 30. At Eastcot house, Mrs. Elizabeth Rogers, in an advanced age, equally lamented by her friends, her tenants, and the poor. She was the lineal descendant of the family

of Hawtrey, in that county. Representatives of the same in several successive Parliaments.

April 30. At the Priory, near Stanmore, in her 21st year, after a short illness, Lady Harriet Hamilton, eldest daughter of the Marquis of Abercorn. She was to have been married in a few days to the Marquis of Waterford.

May 1. After a few days illness, in Upper Seymour-street, Lady M. Melbourne.

In Broad-street Buildings, Mrs. Dennison, wife of Dr. Richard Dennison.

Last week, at Bath, the Reverend Edward Hawtrey, Vicar of Burnham, Bucks, and Rector of Monckston, Hants.

May 1. At Canterbury, the Reverend John Lynch, LL. D. Archdeacon of that Diocese,

Prebendary of Canterbury, and Rector of St. Dionis Back Church, London.

May 2. At Darn-hall, Vice-Admiral Sir George Home, Bart.

May 5. At Camelford-house, Oxford-street, the Dowager Baroness of Camelford, mother to the present Lord Camelford, and to Lady Grenville.

May 7. At Stratfield Say, Hampshire, aged 83, the Right Honourable George Pitt, Lord Rivers.

May 16. At Rofant, the Rev. Dr. Bethune.

May 17. The Rev. Dr. Finch, Prebendary of Westminster, and Rector of St. John the Evangelist.

ANSWERS TO CORRESPONDENTS.

We are sorry to have been under the necessity of postponing the conclusion of the Review of Paley's Theology.

γ. κ.; A. L.; JUVENIS; E.; THEOLOGUS; and CHRISTIANA, are under consideration.

E.'s hint respecting the decencies of public worship will be attended to.

MNASON; ΝΕΥΡΙΩΝΟΣ; and LUSITANIA, are received.

A SERIOUS INQUIRER; INQUISITOR on *Baptism*; RURICOLA; and M. on some popular *Objections against the Church of England*, shall be inserted.

We could not find room for PHILO-HONESTAS in our present Number.

R.'s *Lines* will not suit our work; but we should be glad to have a good prose account of the lady to whose memory they were addressed.

What warrant has OUTIS for calling Archbishops Tillotson and Secker *unbaptized men*, or for charging us with denying the validity of baptism administered by a Dissenter?

The story extracted from the Evening Mail, by a correspondent at Cambridge, requires authentication, after the proof he himself has given of the inaccuracy of newspaper intelligence.

A correspondent, whose second letter we have to acknowledge, seems to conceive, that we are bound to defend every expression of every correspondent. This is altogether an error. We are disposed, however, to coincide in what he is pleased to term B. T.'s "sweeping, rash, uncharitable innuendo;" because we have had opportunities of knowing it to be too generally applicable, if not at the present moment, yet at a period not five years distant. If our correspondent had turned his eyes to Germany, he might have saved himself some trouble on another point.